

Religious Education

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Religious Education

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Vol. VI

DECEMBER, 1911

No. 5

THE RELIGIOUS AND CHARACTER VALUE OF THE CURRICULUM

BIOLOGY

JOHN M. COULTER, PH.D.,
The University of Chicago.

Religion has been defined as a sense of obligation that expresses itself in service, and character is an embodiment of religion. I do not know whether these definitions satisfy the religious philosopher or not, but so far as they go they are tangible and may be used in this presentation.

Custom recognizes as sciences a certain group of studies in the curriculum, although the scientific method has been extended to all subjects. Biology differs in no way from the other sciences in the attitude of mind it develops, and this attitude is by far the most valuable result of all scientific training. Especially is it valuable in the sphere of religion, with its inevitable tendency to formulate beliefs and to organize institutions.

The scientific spirit is one of inquiry, which insists that competent investigation shall precede belief; it demands that cause and effect shall be related to one another by a series of actual stepping stones so close that no flight of imagination is necessary; and it remembers that a fact is influential only in its own immediate vicinity, and cannot be made the basis of an elaborate superstructure of wide generalization.

Such a spirit applied to the current expressions of religion strips off the husks of human opinion and discovers the kernel of truth; recognizes at once the relative values of profession and conduct; sees that the only real authority for statements lies in their truth; and insists that the reasonableness of religion is not to be discovered

through a series of logical abstractions, but rather through the concrete evidence of its effect on character.

The scientific mind recognizes in Jesus the most scientific attitude towards religion that any religious teacher has ever shown. With scant courtesy, he stripped off the husks of human opinion that had enwrapped and concealed religious truth for centuries; he laid supreme emphasis upon conduct; he recognized truth as the only authority from which there is no appeal; and his test for religion was not a philosophy but a life. Perhaps his supreme genius as a master in religion is shown by his recognition of the fact that all that is finest and most permanent in human conduct develops in response to the stimulus of love, the most controlling human emotion. He did not *select* love as the dominating impulse of the Christian religion; he *discovered* it and then announced it as the only impulse that could make religion both dominant and desirable.

These statements, however, could be made in connection with the religious value of any training in science. When one comes to consider the specific results of training in biology, he must deal with details that are peculiar to that subject, and that cannot be grouped effectively. Without making any such attempt, a few illustrations may be given.

A student very soon learns that the life processes are processes of nature, and that the violation of a biological law insures a corresponding penalty. Because biological laws are not so obvious as physical laws, men either do not know when they are breaking them, or they are willing to take the risk. The Mosaic laws did not need to forbid a man to walk over a precipice, but they did forbid, often in great detail, the violation of certain biological laws. For example, the relations of the sexes were full of subtle dangers, not only to the individuals concerned, but also to future generations, and no directions of the Mosaic law are sterner and more explicit than are those guarding against these dangers. When infractions of biological laws are recognized to be what they really are, and not merely infractions of social conventions or of religion, the effect on the development of personal character will be enormous. Moreover, the religious value of such an attitude is not to be denied, for many of the most subtle foes of the religious life are to be found in the camp of biological anarchists.

Biology has discovered the fact that the so-called conventions of society, the puritanical conventions, if you please, so far as they deal with biological laws, are the results of experience. Like all such experience, it has accumulated very slowly; and only lately has it been

reinforced by science. Perhaps until science could emphasize these laws religion was the only agency that could enforce them. Both seek to produce better men physically and morally. It is sometimes thought that biology looks to the physical man alone, and religion to the moral man alone; but both are weaving threads into the same texture. The best physical man must be moral; and the best moral man must obey the biological laws.

There is one phase of biology, as it relates to religion and to character, about which I wish to be more explicit. Many of the movements for social betterment are directed against infractions of biological laws, and most of them have become included among our religious activities. The opening of play grounds for children, the development of park systems, the admission of air and sunlight into tenement houses, the fight against diseases of all kinds (from sanitation to isolation), the child labor laws, the struggle for better conditions of labor, the tidal wave advance against the saloon, are all grounded in sound biology as well as in Christian religion.

Noble as these movements are, and notable as their advance has been, there is lurking behind all of these evils, as a great shadowy background, one that is more general and more destructive than any of them; and because it is so general and so secretive, it is the most difficult of all to combat. I refer to the social evil. This is pre-eminently a biological problem, and it is certainly one for whose solution biology and religion must clasp hands.

Biological instruction has here an unexampled opportunity. It has developed that much of the trouble has come from ignorance; or, which is worse, from misinformation. It is evident that ignorance must be replaced by knowledge, and that misinformation must be corrected. It is also evident that this knowledge must begin in childhood, and must be developed through adolescence. This puts the instruction into the home and into the schools. Parents cannot be depended upon, either for knowledge or for willingness, and therefore a large burden rests upon schools and colleges, with their trained teachers. The ideal school for this instruction is the home, but until more homes are ideal, the schools must supplement.

The teacher of biology has abundant and natural opportunity to develop all the knowledge necessary, to emphasize the dangers, to impress the laws of heredity, to open up such a perspective of biological truth, that any infraction of law is with full knowledge of the penalty. The function of religion is to replace the will to break the law by the will to keep it, under the stimulus of a stronger motive than knowledge alone can furnish.

After all, the great campaign is not so much to care for and to warn those who have broken a law of their being, as to fill each generation of young people with an enthusiasm for the next generation, an enthusiasm that may fairly be called a religion, a sense of obligation so binding that no temptation can break it. This is the new movement called "Eugenics," and it deserves to be included in the program of every religious organization.

The Religious Education Association could undertake no more important propaganda than to join with organizations already established, but not so broadly inclusive, in proclaiming the doctrine of eugenics, and in pressing upon parents, teachers, physicians, and churches the duty of preaching the gospel of personal purity and the elimination of any such thing as hereditary taint.

It is in such ways that biology may be used in the service of religion and in the strengthening of character. It demonstrates that some of the most important precepts of religion are statements of biological truth; and that the strongest personal character can be developed only by including obedience to biological laws as an important factor. All the details that could be introduced emphasize these same truths in varying degrees; and it is evident that biology, dealing as it does with human structure, and therefore with much of human nature, is capable of establishing peculiarly close relations with religion and with character.

We have discovered in these latter days that the body and the spirit are not mutually destructive antagonists, pitted against each other in mortal combat. Once spiritual development was measured by physical repression; but we have learned of our essential unity; and that body and spirit are fitted to be mutually stimulating. This means that biology and religion may have a common mission in the regeneration of man; that they may be mutually helpful; and that both are needed to achieve the highest possible expression of human power.

MORAL AND RELIGIOUS TRAINING FROM THE SOCIAL SCIENCES

JEREMIAH W. JENKS, PH.D., LL.D.
Cornell University, Ithaca, New York.

A professor of economics in one of our great universities received, not long ago, a letter of inquiry from one of the Government departments, asking for detailed suggestions regarding certain proposed legislation. Having a small class of advanced students working in that field, he laid the problem before the class, telling them that if they could offer suggestions that would commend themselves to the department in question, and afterward to Congress, any one of them might have a direct influence on making the laws of the nation. Some time afterward one of his students said to the professor that, although he had studied economics in another university for three years, had taught elementary economics for two years, and had been in that professor's class for some months, the thought had never before occurred to him that his study of economics had an immediate practical bearing upon the affairs of the day.

A young newspaper reporter was given, by his managing editor, an order to look up certain detailed information regarding one of the important railroads leading into New York City. The assignment was practically a rather difficult problem in railway finance. The reporter had the previous year taken a course in railway administration in one of the universities. Until he received this assignment he said that he had not seen the practical value of such a study, but when he had immediately to look up detailed statistical material, part of which was in reports, part in the Interstate Commerce Commission rooms in Washington, and the rest only in the bookkeeping department of the railroad itself, where it was not available, he felt immediately the practical nature of his studies.

All of these subjects of instruction have an immediate relation to life. Their value for moral and religious training depends first upon leading the student to see that their studies do touch life.

Practically all of our life activities have a moral and religious bearing. The whole question of morals is practically one of our relations to our fellow men, and even though we speak of religion as our relationship to God, the only practicable way to serve God, according to the best Christian ethics, is to serve our fellow men.

Even the training of character seems to be fundamentally social, for every modification of a man's character finds expression only in his relations with others.

I assume in the discussion that from the social sciences as well as other subjects of study, pupils can be given habits of promptness, diligence, thoroughness, etc., all of which, of course, have to do with moral training, but there is nothing in these subjects that is distinctive in that regard, and, therefore, I pass them with only a mention.

Some years ago a young sophomore who was taking a course in elementary economics and had been intending to specialize in that field, came to me and said that he thought he would change his specialty and take up a line of work somewhat different. When he was asked the reason for his request he said that he liked to reach positive conclusions, to feel that there was something exact and sure in his work, and that his studies in economics had convinced him that in that field there was no absolute proof. A man in his economic reasoning could apparently say only that there was a "tendency toward" a certain result, or that "if other things remained equal," a certain result could be predicted. He wanted exactness. When I asked him what field he wished to enter, supposing that it would probably be mathematics, to my surprise he said "history, because there were certain positive facts, such as dates of events, etc., in that field."

I suppose that while all of us will sympathize with a spirit that demands exactness, we would question whether the nature of the premises for our reasoning differ materially in history or in economics or politics or any of the social sciences where the premises are fundamentally men's thoughts and feelings and motives, as they work out their results upon the phenomena of nature and of society.

The premises for reasoning in social sciences cannot be accurately known in most instances, and exactly that fact is one of the chief advantages for mental as well as moral training in this field of work. An attempt to reach a conclusion in those subjects is not a mere logical process in which an absolute conclusion can be drawn from premises exactly fixed. Because the presumption of accuracy is not made in social sciences as it is in mathematics we must judge also the value of the premises, and must note as far as possible all of the many, almost innumerable, factors that may affect our conclusion.

In our life work in society we are continually forming judgments of the people whom we meet and with whom we work,—judgments regarding their personalities, their motives, their relationships one to another and to ourselves, of most of which we can have no very abso-

lute knowledge. It is then the social sciences that give us in our reasoning a practice and eventually a habit of action similar to that which we employ continually in our daily walks. Practically all of the so-called culture subjects of the school or college curriculum furnish continual examples for practice. A class studying Shakespeare's historical plays has a picture of political life, and if the teacher is attempting to give proper training, he is leading the student to judge of the political effect of the actions of the characters. Were the assassins of Julius Caesar justified from the political viewpoint? What was the effect upon his personal success and upon the political life of the time of Antony's relations with Cleopatra? How far ought a man to let his personal affection determine his political or military or social activity? Such questions thrust themselves forward continually in the study of literature or of history, and their consideration informally under the stimulating guidance of a skilful teacher afford the opportunity for the best of training.

In any of the fields covered by the expression Social Sciences the teacher can hardly find a topic that is not pregnant with moral lessons. In economics, if the subject of strikes is made vivid and specific, and the students attempt to frame in their own minds the principles on which they would judge whether a strike is right or wrong, they will get training. Under what circumstances is it right to strike, because a man has been discharged from a trade union?

In the study of government too much attention is given relatively to the forms of governments. How much more significant for the citizen to have his mind made up on such questions as the time to bolt a caucus or party nomination, the course that should be adopted if an attempt is made to influence a legislator's action, by appeals legal or illegal through merely selfish motives! It is important to know the motives that lead so many thousands of citizens, who are upright in their personal dealings, to be willing to take pay for voting. In fact there are innumerable problems that involve human motive in political action.

The moral training is very direct when the question of deceit or lying in relation to social welfare is under discussion, and the illustrations are of course innumerable. If a lie would be justified if it benefited society, as many claim, under what circumstances would such a benefit be found? Usually, of course, a lie is harmful. Business success depends upon truth and resulting confidence, and yet so-called social lies are frequent, and most people justify them as either necessary or harmless. Is this a right conclusion?

But it requires not merely a philosophical judgment, but likewise feeling, emotion, to produce conviction and determine action, and in this direction literature and history afford excellent fields for moral training. Morals deal with ones actions in life. Contrast the devilish deceit of Iago with the harmless lies of Falstaff. Was it not the feeling of profound admiration and respect for the absolute trustworthiness of Washington and Lincoln that gave them their tremendous power, rather than extraordinary abilities?

Moreover, so far as most people are concerned, if their training has not given them firmly fixed habits of right action in the ordinary circumstances of life, their moral course is likely to be wavering. A man who has to stop and reason about the probable social benefit or harm of his act to determine whether he shall steal a chicken or loot a bank, needs watching. We do not trust a man who has to weigh arguments to determine when he shall tell the truth. It is well to get our students' minds made up on general courses of action that cover most of the ordinary circumstances of life, and these habits will be fixed if the social sciences are taught in our schools and colleges with that purpose in mind.

How greatly that noble characteristic of the best men and women—tolerance, is developed by a thoughtful study of the social sciences. The varying customs and politics and morals and religions of different peoples at different times, if made vivid, cannot fail to make people tolerant. A practice held right here, is wrong elsewhere. A sin in some civilizations is a praiseworthy act in others. This spirit of tolerance, fostered by extended studies of history and comparative governments and religions, when the student has no strong personal prejudices, may readily become a personal habit in connection with our friends and neighbors, so that, as we may not blame a Mohammedan or a Chinaman for plural marriage, we may be willing, before condemning a divorcee absolutely unheard, to learn more of the circumstances of the case, and meantime we may assume that possibly the person concerned had the right conscientiously to attend to his own business even on a question where our judgment differed.

There is no better way not only to train students into habits of right thinking on moral or religious questions, but also to inspire in them the spirit of living and acting rightly, than to consider thoughtfully with them the best methods of reform. How far may we rely upon good law to accomplish a social change? Can we ever be content with securing the adoption of good law? Or is any far-reaching social reform after all rather a matter of education, of training little children into habits of living aright, so that in later life it is easy, follow-

ing the furrows of custom to live without offending the moral sense of the community? Must we perhaps rely primarily, as does the Salvation Army and most of the successful missions, upon personal conduct and the influence of one individual man over another to accomplish any social change? This was apparently the method followed by the founder of the Christian religion. Is it sufficiently far-reaching to be employed regularly as the best method of social reform? And finally, how far may we rely upon religion, upon what people believe to be a divine influence from outside themselves, to bring about a positive change in individual character, and thus by the changing of the habits and motives of individuals in sufficient numbers, finally effect a great social change? The most remarkable testimonies of the Salvation Army and of many of our missions have affected profoundly the minds of such physiologists as the late Professor James and of many social workers, who themselves are not at all inclined toward methods of exhortation or emotional religion.

Certainly with advanced classes of students, where such questions with sufficient illustration can be carefully studied through, there can be no better opportunity found for moral and religious work than in such discussions; and before determining what his attitude in school and college should be, especially with younger pupils, the teacher needs carefully to consider for himself what his views are regarding these methods of social reform.

Again the results of our teaching will be determined very largely by our methods of teaching. If the teacher is himself filled with the spirit of service and is keeping continually in mind the social effect that his work may have, he will find material in almost all the studies of the curriculum. Geography is the study of the earth's surface primarily in its relation to man. History is an account of events among men. Literature is a study of social life not of grammar or philology. Economics is a study of principles on which business life is conducted. All these subjects are studies of human life which may be made studies from the motive side, and that makes them studies excellently suited toward moral development and very frequently toward religious training.

So far as practicable, the students should be encouraged to get their facts at first hand, in order that they may be able better to judge their premises. They may make a direct study of trade unions from association with trade unionists. They may take an active part in many cases in charity work. They may associate so closely with business men that they get their point of view, their motives, their methods of doing business. They will see not only the attitude of the voters,

on questions of bribery, but also the extent of their knowledge or ignorance, on questions that are to be determined by their votes, and if this first-hand observation is followed up by action through the fires of interest aroused by such problems in themselves, as in the community, they will acquire a moral training that will go far toward making them useful citizens.

The most suggestive formula for testing that I know, is that we make our students feel that their school and college studies take a real hold of the problem of real life.

THE RELIGIOUS AND CHARACTER VALUE OF THE PHYSICAL SCIENCES

KARL E. GUTHE, PH.D.,

*Professor of Physics, The University of Michigan,
Ann Arbor, Michigan.*

The development of the physical sciences during the past century has been so independent and completely detached from any religious thought that many of you will doubtless be surprised to find that the physical sciences have been given a place in this discussion. For some time the physicists and chemists have been insisting upon the great educational and cultural value of their sciences, and I believe that at the present time only few people can be found who do not admit the justice of our claims. But does it not demand an enormous strain of imagination to find any contact between the physical sciences and religion? A superficial observer who has never felt the real spirit of science will doubtless answer this question in the affirmative. But I hope to show you that the scientific method will not alone lead to the formation of a strong character, but must in the end demand also definite religious convictions from its students. I shall, therefore, reverse the order of thought, indicated in the title of the paper, and postpone a discussion of the religious value of these sciences, until we have had an opportunity to examine the type of man, produced by a devoted study of physical sciences.

Having had a sound classical training in a German Gymnasium, I feel that I may speak with some knowledge of both humanistic and scientific studies. It is not my intention to belittle classical training, and I hope that, after listening to this paper, you will not class me among those persons whose one-sided and exclusive devotion to their particular line of work makes them incapable of appreciating the

value of the work and methods employed by others engaged in other occupations. My subject forces me to present just one side of a most interesting and important educational question.

Everyone who has had the good fortune of studying under the guidance of truly great scientists, well remembers the inspiration he received when he came into close personal contact with them in the laboratory. What was it that made us trust them implicitly, not only in scientific matters, but on almost any question? What called forth the feeling that we stood in the presence of a strong character and a true friend? It was certainly not mainly their superior knowledge of their subjects. The mere accumulation of knowledge is of little value. If the study of physical science means simply the memorizing of a large number of formulae and mathematical equations—as, I am sorry to say, some teachers of Physics and many outsiders seem to think—we could dismiss the subject before us without much further discussion. But such an interpretation is utterly false. The human phonographic records of textbooks have never felt the spirit of our science, nor have they fully understood our methods.

As a result of teaching of this kind, all interest and enthusiasm in the hearts of the students are killed. Our young people are to a great extent idealists and we teachers of the physical sciences should at the very beginning show them that our courses will help them to reach conclusions of more than passing interest. Much to the amusement of my friends I call physics the poetry of the inorganic world. Unfortunately this poetry is written in a strange language. Its dictionary and grammar consists of new concepts, definitions and mathematical equations and to most people it seems to be a long and tedious process, before they can speak the language. We teachers should, therefore, at every fitting occasion, even in elementary courses, lay aside the grammar for a little while and let the student read some easy selection from the book of nature.

Let us then, right here, understand the aim of the physical sciences. This aim is nothing less than the discovery of the truth about that part of our world picture which is presented to us in the phenomena of the inorganic world. What we call truth to-day, may be only a small portion of a larger truth to be discovered to-morrow. Being a matter of perspective, truth must be rediscovered again and again. The ideal of the physicist and chemist lies in the future, for them life carries with it the obligation to work towards this ideal.

This is the common ideal of all who have devoted their lives to physical science and it is independent of the philosophical views which

the individual investigator may hold concerning the reality of the object of his studies. And indeed two distinctly different schools of philosophic thought are represented among my colleagues. In former times every system of physics was closely bound up with the metaphysical teaching of its time. All physical phenomena were explained by certain assumptions, such as the real existence outside our consciousness of bodies of definite structure and of a substance called matter, a kind of substratum, which was endowed with definite properties. The real existence of matter and—later on—of the ether seemed to be the fundamental axioms of physics and chemistry. Under such conditions every contest, arising between metaphysical theories would naturally involve our system of physics. I remind you of the long and fruitless controversies between the Cartesian and the atomistic schools.

From time to time attempts have been made to free physics from the bondage in which it was held by metaphysics. Newton, after the discovery of the law of gravitation, refused to explain it. His famous words: "*Hypotheses non fingo*" have been the motto of many others. More modern representatives of this reaction against metaphysical speculations are Mach, Ostwald and Duhem. According to the last, who has broken entirely with metaphysics, physical theory is merely "a system of mathematical theorems, which are deduced from a small number of principles and which aim to represent, as simply and completely as possible, a connected group of experimental laws." This, I believe, the materialists, i.e., the believers in the existence of matter, will admit, but they will declare the definition to be too narrow. According to them the system of experimental laws forms only the unchangeable framework, while the drapery which we hang around this framework and which we call the explanations of the laws, should be considered as an integral part of our science.

Again, according to Mach, the explanations have no place in physics; physical reality is identified by him with that part of our experiences which is common to all of us, as distinguished from the subjective experiences of individual persons. On the other hand Planck retorts: "The principal characteristic of scientific investigation is the demand of a constant, unchangeable world picture." May it not be best to choose our path between these two extremes? Both views have much to commend them, but both seem to me to be one-sided. Let us admit frankly that with our present knowledge we cannot decide between the two. The marvellous advance of physical science within the last century has not been due to discussions of this kind.

Though I have the highest respect for experimental facts and the system of mathematical relations which form the backbone of our sci-

ence, I cannot help but feel that they may be, after all, merely sign-posts which lead us to a proper interpretation of nature. Moreover, if we entertain any hope for real progress in our knowledge, we are in absolute need of the explanations of the materialists. Without them our much praised system of laws would degenerate into mere formalism. But the same would happen to our materialistic view, if it should become fossilized into a hard and fast dogma. History shows that the world of the materialist is a moving picture show rather than a fixed picture. The rapidity with which some of our concepts change, is truly amazing. If the great Newton were to look upon the world picture of a modern physicist, he would hardly believe that it is a part of the same film upon which he looked with delight 200 years ago. No physicist or chemist should cling to an obsolete, inadequate explanation, after a better one has been proposed. The history of physical science reveals a continuous rise and fall of so-called truths. Each had its own time; it was as useless to fight against it, as it was to uphold it, after its time had passed. Even now we are asked by the adherents of the principle of relativity to give up our belief in the ether, which has served us so admirably to explain light and electromagnetic phenomena. In audacity this new thought surpasses anything known in the history of our science, but we shall accept it if it furnish a better and simpler explanation of experimental facts than the ether has been able to do.

You see, we are constantly brought face to face with problems of this kind and must decide one way or the other. This, I believe, is of great educational value to the student of science. It leads to a dispassionate, critical attitude towards existing hypotheses and speculations. It teaches that it is wrong to retain an idea, or even an ideal, simply because it is old; in short it gives an independence of thought which is guided by personal conviction, not by a blind submission to autocratic rule. It is amusing to note, at first, the surprise, and then, the delight of our students, when they recognize that they can, yea, are expected to think for themselves. They begin to rely upon their own judgment, and by constant practice, acquire a certain facility of adjusting themselves to new thoughts and conditions. Is it not remarkable, how infinitely greater the power of adaptation of modern man is, than it was only a few generations ago? What an enrichment in concepts modern civilization has given us. For this we are primarily indebted to the advance of scientific thought and method during the last century. It is the fruit of the fundamental principle of science teaching: "One should not teach dogmas, one should not train disciples, but form observers."

But do not confound the scientist with the restless and unstable mind, attracted by every novelty and embracing any new theory solely because it is different from the customary. In spite of his critical attitude the scientist is not a fault-finder, he is progressive, but not aggressive. If he is really searching after truth, he must leave behind him durable and trustworthy records of his progress, and such records can not be based upon unproven speculations. No established theory in physical science has been abandoned simply because it was attacked. When anyone asserts that a certain theory is false, we always ask: "What can you substitute for it that is better? Until you offer us something that is really superior, we shall keep that which is good." Every new theory proposed is carefully scrutinized in all its details; it must not only lead to a satisfactory explanation of the known experimental facts, but it should excel the older theory in simplicity and lead to new discoveries.

Such an attitude is not different from that of every one else. It is common sense, but it is remarkably free from prejudice, selfishness and thought of personal gain. What we wish to find is the truth, irrespective of the effect it may possibly have upon ourselves. In science we have no separate states, each with its own pet industry forming an exception to the general rule that the tariff should be revised.

For still another reason our method stands upon a higher level. As Dr. Minot says. "There is nothing to distinguish the scientific method from the methods of every-day life, except its precision." This is one of the most characteristic features of physical science. You may be astonished and amused to hear that in the elementary physical laboratory the student is required to measure the diameter of a steel cylinder to thousandths of an inch, or, to weigh a piece of brass to one-tenth of a milligram, that in a quantitative chemical analysis the result must be correct within one-tenth of one percent. Since in later life the student may never again be required to perform these particular types of experiment, many people deplore our insisting upon teaching methods of precision. Of course every good thing may be overdone, and I myself believe, that this form of instruction should not be our only aim, but its usefulness must impress anyone who has seen its effects. It trains the student in accurate observation, it gives him an increased power of discernment, it strengthens the faculty to make the concepts agree with the facts. I have often been surprised by the superficiality, inaccuracy of thinking and carelessness of expression shown by many of our students when they enter the course, and on the other hand, have been pleased to see, how easily these same students, after being introduced into the study of physics, overcome such

bad habits, and exhibit a logical sequence of ideas, of which, at the beginning, they were entirely incapable, may they have been freshmen or seniors.

Let this suffice to characterize the method of physical science and let us now turn for a few moments to the important question: "What attitude will a man who has passed through such training assume towards his fellowmen and towards problems which lie outside his particular field. In our courses the student has not to deal with mere phrases and forms. He gains a practical knowledge of the world in which he lives. He sees how these sciences have secured for man a power over the forces of nature, undreamt of by former generations. He sees how this new knowledge has in every way contributed to the comfort of his fellowmen—that in every respect life is much more worth living now than it was formerly, and that this is due mainly to the conscious efforts of the scientists and the students of applied science, to be of service to their fellowmen. Physical science does not only enlarge our concept of the world, but its fruits become the possession of all humanity. It strengthens its pupils to become useful members of society, not dreamers. By the experimental work in the laboratory they direct the forces of nature, they make things happen, they do not remain passive observers or recorders, but lend a helping hand to nature. The sense of power, thus created, when coupled with the will to do good, makes every scientist strong and enthusiastic; he becomes an optimist, an idealist. An idealist is certainly not one who spends his time in useless contemplation of what has been, is and ought to be, but he who places his life in the service of his fellowmen and sees to it, that that which ought to be done, will be done. In our discussions on education we are often led entirely astray by an exaggerated praise of ancient ideals and culture, good as they are. But is it not the main duty of every school and university to transmit to the younger generation our present culture and make them capable of further developing this culture? Science is eminently fitted to produce men and women of just this type.

And yet, science itself places a check upon our aspirations and protects us from exaggerated self-esteem and offensive egotism. The history of physical science shows that slowly, but with irresistible force we are driven from the Aristotelian view of our little world as the center of the universe and of man as the most important factor in this world.

Are there no limits to the ambitious claims of physical science? You may have seen the impressive painting by Henneberg called: "Die Jagd nach dem Glueck." A rider in a headlong chase after a

phantom, fortune, has just reached a broken bridge. He spurs on his horse and bends eagerly forward to grasp the illusive form. We know that the next moment he will lie shattered on the bottom of the abyss. Science holds up a warning hand, when in our eagerness we attempt to cross such a bridge. By trying to grasp clearly the limitations, set by science itself, we shall learn a most valuable lesson. In the enthusiasm, born by the newly acquired strength, many scientists have hoped to be able to explain psychical processes by physical and chemical processes in the brain cells. They have been unable to do so, and to-day most of us are convinced that material instruments, the tools of physical science, are wholly inadequate to investigate the secrets of the soul. The hope of the materialists was an illusion; they had evidently left the firm ground, on which science rests. But even on this ground we are not omnipotent. While we may direct the physical forces of nature, we are unable to change her laws in the slightest details; while nature has taught us her methods and how to apply them, she will not do our bidding. We stand in awe and admiration before that power which is and ever will be beyond our control and we accept humbly whatever it may choose to reveal to us.

To sum up: Physical science makes its student a progressive and yet careful searcher after truth, it teaches him accuracy of observation, precise thinking and exact expression of his thoughts. Such training, if applied to every-day life, cannot help but make him truthful, reliable and upright in his dealings with his fellowmen. Further, his science enlarges his practical knowledge of the world, it gives him confidence and perseverance and fills him with an enthusiasm for a useful life, but at the same time protects him from arrogant egotism, by showing him clearly his own limitations. Hence, demanding prudence, foresight and sagacity and leading to truthfulness and usefulness, physical science may well claim to be one important factor in the up-building of character.

Now let us turn to the second part of this paper, the religious value of the physical sciences. It is with great hesitancy that I speak upon this subject, because I can not claim to be a philosopher of religion and do not expect that what I shall present in the following will go unchallenged. In spite of this I feel sure that cognizance should be taken of the fact that a scientist is able to arrive independently at some kind of religion; a religion which is probably—from the point of view of others—not the highest type, but which must certainly form the foundation upon which the higher form must be built, if the need of such be felt by the individual scientist.

I believe that all primitive religions are rooted in a sense of mystery, and that this led to the various religious rites, intended to please or placate the power or powers behind the mysterious phenomena. The time has not altogether passed when persons, in whom the dread of mystery and superstitious beliefs produced an abject feeling of self-distrust, were considered the most religious and pious. To the scientist the meaning of mystery is simply: a yet unexplained phenomenon, and the sense of mystery should be taken as the sense of our inability of grasping the full meaning of our experiences or of understanding the fundamental causes of all physical, biological or psychical phenomena.

How great is the number of mysteries in physical science at the present day! It is true, that frequently a question which for centuries had defied all attempts of explanation, appeared to be solved, i.e. it was subjected to well known laws; but every time, when this happened, another or many more mysteries arose instead of the one removed. When the law of gravitation explained the motion of the planets around the sun or the fall of heavy bodies on the surface of the earth, it substituted for these phenomena the mystery of the force of attraction between material bodies. The atoms and molecules are beyond our power of direct observation. An attempt is being made to explain them as constellations of moving electric charges. But do the latter present no mystery to the scientist? Wherever we look, questions arise which we cannot answer. But this should not be a reason for filling the world with hobgoblins. Our mysteries do not create in us a fear or horror of the unknown. We know that everything happens subject to law and order. We have seen mankind groping in the dark, searching after truth, baffled again and again by questions which only after centuries of painstaking research yielded a partly satisfactory answer. But our vision is infinitely clearer now than it was a century ago. It would be unmanly to recoil from an attempt to proceed further. Yet we should always be aware of the fact that we are still far removed from a clear perception of absolute truth. We are thus forced irresistibly to an attitude of reverend agnosticism. This is, however, quite a different thing from the assertion that beyond the present limitations of physical science there is nothing that can ever be known. Therefore we push on with undiminished zeal towards our goal.

A step in advance was made by religion, when the power behind the mysteries received a name. Gods were created by man, at first many, one for each mystery, and often they were very imperfect from an ethical point of view. The later Jewish religion and Jesus' teaching of one God as the ultimate cause of all phenomena, showed an in-

finite advance over the crude religious concepts of ancient Greece and Rome. This has led to a considerable change in the meaning of religion. Cardinal Newman says: "By religion I mean the knowledge of God, of His will and of our duties towards Him." Is this not equivalent to saying that religion is the recognition of the existence of a divine power in the universe? By divine we mean evidently that which is too great and too powerful to be measured by our small human standards. Most people restrict the word divine to a purely spiritual meaning and deny all connection with the inorganic world. To the physicist this point of view must appear one-sided, too subjective and egotistical. Why should such living laws, as the law of conservation of energy, be ranked lower than some ethical laws, why should not the continuous and orderly development of the whole universe be as divine as the growth of an individual soul? Is not the thought that divine methods are constantly at work, even in the inorganic world, broader and more satisfactory than the one that the material part of the world has been completed in a specified time and now is left to take care of itself as best as it can? If we do not consider an ethical emotion as something foreign to the soul which feels it, we should not separate the divine power and its revelation in the laws of nature as two entirely different things. Hence, I take the liberty of defining religion as that influence which tends towards the upbuilding, the beautifying and perfecting of our lives in relation to the whole world and the power immanent in it. Religion should include our actions towards our family, our business relation, in fact our attitude towards every problem which may confront us in our daily lives, and it should also include an appreciation of the inorganic world. The religious value of physical science depends then upon the exact position which the scientist takes in this matter and how he shapes his life so that it may be the best possible expression of his choice. From this point of view much that was said in the earlier part of the paper could be repeated here. A man of strong character and sharpened intellect will not rest content until he knows exactly in what relation he stands to the world. I cannot refuse to respect anyone who, after careful consideration, has made his choice, though it may find its expression in an entirely different way from my own or may even seem to be utterly wrong. How much superior such a person is to those superficial men and women who are content with a second-hand religion. Absence of thought and blind belief have certainly no room in a truly religious man, and towards truly religious convictions science shows no hostility.

Physical science leads to a knowledge of God and an admiration of His great power. Who can study the marvellous laws of nature and

not worship the great driving principle which is hidden behind them? Nature has shown herself to be a grand unity and we find in it, permeating all, a great life-giving power. But with our poor, dim eyes we can only here and there catch a fleeting glimpse of its grandeur. Science leads us through an admiration of God's power to a reverend attitude towards the laws through which he has revealed His methods.

And yet, there is one great danger to the student of physical science, and indeed a danger much more pronounced in his case than in that of the student of biological science. The reason for this lies in the subject matter with which we deal and in the methods which we employ. It is always our aim to eliminate as far as possible the subjectivity of the observer. We try to approach an experiment without prejudice, because we know that preconceived notions often lead to useless results. A mechanical concept of the world goes hand in hand with such an attitude. Even if we fill all space with ether and make the material bodies consist of countless numbers of swarming molecules, the world of the physicist or chemist is a colorless, unfeeling, dead world, governed by some general laws of nature, which in themselves may evoke intellectual awe, but do not touch our feeling. The physical world has lost love and hate, in short everything that could be compared to human emotion. It is true that in the continuous study of this world of the intellect a physicist may sometimes forget that his world is only a part of the whole and thus he may become one-sided himself. The emotional world of appreciation is hidden from him and with his best instruments he will be unable to detect it, because he has banished it from his own soul.

Such cases, however, should not be considered as typical, just as little as a one-sided devotion to the emotional side, leading to all kinds of excesses in mysticism and superstition, should be considered as normal. As I said before, either attitude is too narrow. We must recognize both the intellectual and the emotional side of man. Both should be trained by the combined study of science, literature and art and religion should make use of both. It should stand upon a higher level than either, granting to each supremacy in its own legitimate field. As that helpmate of true religion which trains the intellect and reveals God's methods, if not his spiritual nature, science demands recognition.

Physical science is simply a stepping stone towards enlightened religion. After having shown us one side of this beautiful world, it parts with us with a word of encouragement to make a definite and conscious choice of our attitude towards the part which lies outside its own domain. In these matters it does not interfere, except, perhaps, in so far as the memories left behind make it impossible for us to denounce its teachings, because they must form a part of our religious views.

THE SPIRITUAL SIGNIFICANCE OF MATHEMATICS*

CASSIUS J. KEYSER, PH.D.

Adrain Professor of Mathematics, Columbia University.

The young man who declared his intention of devoting the evenings of an entire year to an "extension course" in arithmetic "because," said he, "no matter what one's occupation may be it is necessary to be a fine mathematician," represents a large constituency. Most people regard mathematics as little more than a slight refinement and generalization of the arithmetic of the counting-house and the rude geometry of the carpenter and the mason; and they value it because it rightly seems to them a necessary means to the effective day-to-day conduct of practical life. This conception, though pathetically rude and uninformed, is not contemptible. It has its roots in an important truth: to be a human being an animal must be able to count and to measure. The arts of measurement and computation are indeed not essential to life but they are essential to human life; and were we to lose the faculty for determining how many and how much, man as man would perish. Nevertheless, I shall not tarry with the considerations—mainly utilitarian in the vulgar sense of the term—upon which the claims of mathematics to human regard are commonly based. Neither shall I invite you to contemplate mathematics in its character and capacity as a tool and a standard in other fields of research. I shall not ask your attention to the value of mathematics as disclosed in its countless applications in other branches of science, though, as every one knows, these applications themselves are sufficient to justify its claims to the highest consideration.

The reason for not stressing the humble utilities and the scientific applications of mathematics is that my subject has other aspects which are commonly ignored and which, as I think, are of very great importance. Mathematics deals primarily with implications—it is the science of implication. It has countless applications and these are precious. But it is also rich in intimations of things divine; it owns a wealth of bearings on the universal concerns of the human spirit; and it is to these aspects of the science that I wish chiefly to ask your attention.

Modern mathematics contains a plentitude of concepts and doctrines that, if properly administered, will shed a radiance throughout

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the entire range and circuit of our cultural and speculative interests, deepening and illuminating not only our logic (for that has already been done) but our psychology, too, and our philosophy, our conception and sense of art, our theology, and our religion. That proposition I believe profoundly. But it cannot be proved syllogistically nor adequately defended in an hour's discourse. It asserts the possibility of doing something and no proof of the possibility can be effective save the performance of the deed itself. But such an enterprise demands the undisturbed quietude of the cloister, and it must await the uncertain coming of days less shattered by the jostling duties of present academic life. On this occasion I cannot hope to do more than give a hint of my dream, an intimation or two of what I mean, showing a fragment, so to speak, of a mountain range or a momentary glimpse of a sea.

If mathematics may not be said to have an instrument in every hand, at least it has a home in every heart. For it is a great mistake to believe that the science is not concerned with the deepest and most universal of human interests. It is the idiosyncrasy of mathematics to contemplate the universe under the aspect of eternity; and it is just this aspect of being that, more than all things else, has engaged the emotions and the thoughts of men in every place and time. Flung without equipment of knowledge or strength into an insecure and unstable world, plunged into the depths of a treacherous universe of matter and force, tossed and torn amid the tumultuous elements of the cosmic stream, men naturally have craved, as the highest desideratum, something that abides; naturally the profoundest and most universal of human passions has been to find some everlasting vantage-ground, some eternal rock to stand upon, some unfailing haven of refuge from the ceaseless transformations of a blind and brutal world. The supreme enterprise of the human spirit has been the quest of Permanence in the midst of Change. And theology, science, philosophy, art, and religion are at once fruits of the enterprise and names for the various forms under which it has been prosecuted. All these forms of human endeavor, however much they have differed in respect of method or point of view, have pursued, I say, a common aim. That aim has been the discovery of eternal principles underlying or penetrating the temporalities of the world. The common quest, I say, of theology, science, philosophy, art and religion has been a quest for constance, for invariant and ageless forms of being, superior to all vicissitudes, preserving their integrity amid and against the ubiquitous agencies of change and decay. The problem of Invariance—

that is the problem with which the Flux of the world has everywhere confronted man, and that problem has dominated the history of thought.

The evidences, abounding on every hand, constitute a genuine embarrassment of riches. I need scarcely point out that the concept of an eternal and immutable Deity is a form of response to the challenge of the flux—it is but the chief among theology's proposed solutions to the problem of invariance. Alpha and Omega, the beginning and the ending, which is, which was, and which is to come; I Am that I Am; Father of lights, with which is no variableness, neither shadow of turning; these and their kind are but literary, as distinguished from scientific, descriptions and designations of an eternal and invariant form of being hypothesized or found.

And philosophy has proposed solutions in bewildering profusion. For the beginningless, imperishable, endless Infinite of Anaximander; the "rhythm of events," the orderly abiding motion, the Logos of Heraclitus; the primordial, homogenous eternal One of Parmenides and Zenophanes; the unoriginated everlasting quaterion of "elements" of Empedocles; the Nous of Anaxagoras; the pervasive harmonia of the heavens, with its stable center and fixed numeric intervals, of the Pythagoreans; the permanence of logical laws and thought forms of Zeno, Gorgias and Aristotle; the Platonic ideas, ascending in respect of worth from the lowliest up to that of "Beauty absolute, separate, simple, without diminution and without increase or any change," and terminating in the supreme idea of the Good; these familiar examples, selected mainly at random, and innumerable others, as the Hegelian Absolute, the infinite unalterable Substance of Spinoza, the number, the shapes, and the total motion of "the seeds of things" of the ancient Atomists, and so on and on, do but serve to remind us of philosophy's age-long concernment with the problem of invariance and of the wealth of answers she has proposed in the course of time to the question of what is eternal.

But theology, religion, and philosophy are far from being the only products or the only manifestations of mankind's interest in everlastingness. For whatever is to be a genuine ideal must present itself in the guise not only of a congenial good but of a good that is everlasting; evanescent excellence, transitory perfection is not enough, if indeed it be not a contradiction in terms; a perfection that is of the essence of a genuine ideal is a perfection that abides; it must endure. And so it is that, wherever men have pursued the ideal, they have sought the eternal. Whether we note the characteristic faith, achieve-

ments and aspirations of art, her immutable archetypes of beauty, her imaginative mystical discernment of their immobile presence in the flux of the sensuous world, and her selection, for expression, of interests that are permanent and universal in a figure or a scene, as when, for example, the genius of a Millet makes the peasant cultivator of the soil "typify the husbandman of all ages and countries," or sculpture represents the imperturbability of Nature gazing silently and endlessly upon the conflicts of heroes and men and gods; whether as in the domain of the older jurisprudence, we meet with the notion of a *lex naturae*, of a fixed or perfect standard or prototype of governance above and beyond the changeful politics of men; or whether it be in modern science that we witness on every hand so great concern about constants, about uniformities and laws, about conservations of energy and mass: wherever we look, wherever we contemplate human endeavor or at its best, we behold, in one or another of its manifold forms, the same phenomenon: quest of permanence and cosmical character in the turmoil and chaos of the sensuous universe.

What of it? "Let the foregoing contention be granted; what," you may ask, "are its bearings on the subject in hand; what relation has the thesis to the spiritual significance of mathematics?" The question is pertinent, and to the answer, which is a twofold one, I beg to solicit especial attention, as in it lies the center of my communication. I have said that it is the idiosyncrasy of mathematics to contemplate the universe under the aspect of eternity. There is now evident a sense in which the statement requires to be modified for we have just seen that it is being's eternal aspect that has been the subject and the interest, not only of mathematics, but of natural science as well, and of theology, philosophy, religion and art. But there is another sense in which the statement must be regarded as just, the sense, I mean, in which the reference is to achievement as distinguished from spirit and aspiration. In spirit and aspiration, in motive and aim, science and theology, philosophy, religion and art are one with mathematics; all of them, consciously or unconsciously, aim at congenial goods that shall be everlasting; all of them aim at rescuing man from "the blind hurry of the universe from vanity to vanity"; all of them seek to vindicate the world as a world of abiding worth. But in respect to the success with which the great allies have prosecuted their common enterprise, mathematics is pre-eminent. By virtue of her achievements and triumphs, she stands alone. For it is not to art, nor to theology, nor to religion, nor to philosophy, nor yet to natural science, inestimable as their achievements have been and are, but it is to mathematics that we owe the most precious of certitudes,

the knowledge, namely, that there exists an ideal cosmos, a universum of ideas and relations, perfect in its order and harmony, pure in its beauty however austere and cold, infinite in the wealth of its spiritual content, and everlasting. The discovery and progressive exploration of that world is the supreme triumph of what I have called the supreme enterprise of the human spirit. Were it to fail us or were our vision of it to vanish, naught of permanent worth would remain to sense or understanding; chaos and night would be universal. But it will not fail. Time does indeed devour many things that are dear to us in the world of sense.

The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like the baseless fabric of this vision,
Leave not a rack behind.

But the ideal cosmos will abide. That world is the great Invariant. It is the fundamental solution of the problem of permanence in the midst of change.

The second part of my answer, which as I said was to be two-fold, relates to the theory of invariance itself. Mathematics, as we have seen, is itself, taken in its entirety, a great invariant, an infinite and permanent form of being, invariant I mean in the sense in which it is identified with its subject-matter, with the ideal cosmos it contemplates. But in addition to this there exists, as you may know, a mathematical theory of invariance itself, a doctrine which, it is curious to observe in passing, is itself an invariant constituent of the invariant content of the ideal cosmos, so that the latter is a self-illuminating world, containing within itself the means of self-understanding. It is an astonishing fact that in the course of all the centuries, neither religion nor art nor theology nor philosophy nor natural science paused in its quest of invariance to tell what an invariant is; no one of them gave a criterion by which invariants, in the event of their being found, might be certainly identified as such. That task, reserved for mathematics, has been performed. Not only that but the content of the notion has been explored and its implications elaborated in the structure and form of a colossal doctrine. That doctrine is the theory of invariance, one of the noblest creations of the nineteenth century, not only important as an instrument in almost every other department of mathematics but in itself an edifice of much stateliness and beauty. I cannot undertake here to present the theory even in its barest outlines. A good grasp of the general conception and of the rudiments of it can be

acquired in a few weeks, a working knowledge in a few months, and mastery in a few years. The doctrine is abstract. Has it application to the concrete world of sense? The physicist will tell you that it has, and the geometrician knows that his chief concern centers in the question of forms and properties that remain unchanged despite the stress and swirl of countless hosts of transformations. As to philosophy, the mathematical concept of invariance has not, so far as I am aware, been availed of in that domain. In taking leave of the theme I venture to express the belief that a properly equipped student of philosophy could render a very valuable service to criticism by employing the concept in question in a fresh review of the history of philosophic thought, using it as a criterion or discriminant for the classification of movements and doctrines and for a comparative estimation of their achievements and values.

It is natural to expect that a discourse upon the spiritual significance of mathematics will be largely if not chiefly concerned with the idea of infinity inasmuch as this idea has always played a principal role in religious and philosophic thought and because it has been for a hundred years and is at the present time one of the leading subjects in mathematical investigation. Eternality and Infinity are indeed the two eyes of mathematical science. Poincaré has gone so far as to say that nothing, unless it be infinite, can in strictness be a scientific subject. I have already dwelt at length on the interest of mathematics in the eternal aspect of Being. Its interest in Being's infinite aspect might as well have been chosen instead. The temptation to deal with that aspect even now is strong. I should yield to it but for the fear of wearying you and if I had not elsewhere* treated one phase of the matter at considerable length. I shall therefore confine myself to a signalizing word. Men have employed the term infinity so vaguely throughout so long a time that it has come to be regarded as a fine example of the indefinable and they are reluctant to believe, what is nevertheless a fact, that mathematics not only has found a perfectly clear and precise definition of the term but, by constructing a beautiful and imposing theory of infinitude, has shown that the infinite, so far from being inaccessible to human reason, is its proper domain. With the mathematical doctrine of infinity an occasional philosopher has gained some acquaintance. To the theologian, who is presumably most in need of its help, it has thus far proffered its service in vain. The student of natural science, after ignoring it for a time as he ignored the geometry of hyperspace, has begun to avail himself of its

*The Message of Mathematics to Natural and Rational Theology. *Hibbert Journal*, Vol. VII, Jan. and Apr. 1909.

simpler portions, and he may ultimately claim it for his own by right of discovery.

Finally we may ask how long an apprenticeship to mathematics one must serve in order to gain some quickening sense of its spiritual significance. The answer depends. To one for whom mathematics can be naught but a task or to one for whom it is only a tool, its nobler meaning will not be revealed. But an ingenuous youth of fair talent and having some native sensibility of the radiance and glory of things not revealed in common light, if he have the fortune to be guided by one himself imbued with the spirit of mathematics and not constrained by unpropitious circumstance to linger with his charge upon the steps, may be conducted before the close of undergraduate years into the temple itself.

THE RELIGIOUS AND CHARACTER VALUES OF THE CURRICULUM*

MARY WHITON CALKINS, LITT.D.
Wellesley College, Wellesley, Mass.

The teacher of philosophy who is concerned for religion faces two problems: He asks; *first*, is the study of philosophy subversive of the religious experience; *second*, does the religious attitude prejudice the accuracy, sincerity, and thoroughness of philosophical thinking?

By philosophy I mean the reasoning search for ultimate reality. By religion I mean the realized personal relation of the human self to a reality or being whom he conceives, or at least treats, as superhuman, that is as immeasurably greater than he, but as influenced by him and in turn affecting him. It is necessary briefly to justify this conception of religion against that set forth in some of the addresses which have preceded—the doctrine that every experience is religious which exalts my mind, widens my outlook, or vivifies my community-consciousness. “So broad a use of the word religion” is as James has said, “inconvenient, however defensible.”† The consciousness of personal relation to the superhuman surely is an experience characteristic enough to be distinguished by a name of its own. On the other hand, the impersonal experiences regarded as religious are describable as moral, æsthetic, or intellectual sentiment; and the study of the history of religion shows that religion has

*This paper is a reproduction, from memory, of a brief address delivered without notes at The Religious Education Association Convention, Providence, R. I., February, 1911.

†“The Varieties of Religious Experience,” p. 35.

always meant the personal relation of human self to superhuman power—conceived, or at least treated, as personal. Recent efforts to describe religion in purely sociological terms† as “consciousness of the highest social values,” “reflection of the most important group interests” have fallen far short of their aim. They argue positively that religious ceremonials are social in their origin, and negatively that religion can not be a personal relation since the child and the savage are religious while yet they can frame no idea of a personal being. But the history of religious ceremonial is perfectly compatible with the analysis of the religious consciousness as realized relation to superhuman being; and the consciousness of this related Higher Being may well be fragmentary and chaotic, emotional or volitional, not metaphysical.

My main purpose is to consider the practical question: does the study of philosophy including, as it must, reasoning about the existence and nature of God, endanger the sincerity and ardor of the religious experience? To answer this question it will be necessary in the first place to recur to the contrast just indicated between religion and the intellectual consciousness. Not only the philosophers but the scientists are disposed to the error of confusing theology with religion. D’Alviella, though he seems to modify the doctrine, yet defines religion as “the conception man forms of his relation with the superhuman powers, and Herbert Spencer regards religion as the recognition of a mystery pressing for interpretation.* But the truth is that thought is at best one factor only of the religious consciousness, and that religion may be almost purely emotional, or even wholly practical, concerning itself not at all with theoretical problems of the being and nature of God. Religion of this unintellectual type may be little affected by philosophic study; one may simply keep one’s philosophy and religion in “different compartments” of the mind. It follows that a religious attitude toward God may be maintained without at all reasoning about God’s existence. Intellectual conviction—the certainty, the feeling of reality, based on reasoning—is a comparatively unimportant constituent of any personal relation and consequently of religion. We do not reflect in our ordinary dealings with people on their reality or non-reality; we simply like or dislike them, avoid or follow them. Religion, similarly, does not consist chiefly in reflections on the existence of God. Of course we can stand in no personal relation to an imagined being believed to be

†Cf., for one instance, E. S. Ames, “The Psychology of Religious Experience,” 1910.

*For criticism of these, and similar definitions Cf. J. H. Lenba “The Psychological Origin and the Nature of Religion,” Chicago, Chapter 1.

non-existent, but we may feel ourselves vitally related to God and either think not at all about his reality or else have but a weak fluctuating and unreasoned conviction of it. It follows that one who philosophically questions the existence of God may be personally loyal to the God whom he doubts. The man who prayed, "O God, if there be a God, save my soul, if I have a soul," had a faith which was lacking to the devils who "believed and trembled" but rebelled. In other words, intellectual doubt need not preclude personal loyalty, and true religion may exist without a stable intellectual foundation.

The outcome of this discussion, to this point, is mainly negative. It has been argued that the study of philosophy need not affect the religious experience; but the ground on which this conclusion has been based is simply the fact that religion need not include thought or reasoned certainty. If this were all, the man convinced that religion is the essential part of life might well hesitate to study—and still more to teach—philosophy, and thus to run even a faint risk of "sickling o'er" the vividness of religious emotion with the "pallid cast of thought," and the even more serious risk of rousing religious doubts so insistent that they quench religious emotion and loyalty. Such hesitation, however natural, is checked by two positive considerations. In the first place, the study of philosophy, or thought about religious problems, can not be banished arbitrarily. Through natural inclination, through the experiences of life, through acquaintance with men and with literatures, the problems of thought are forced upon us. "He who saith, 'I will not philosophize' doth in the very saying philosophize." In a word, since our college students can not be inoculated against thinking on any subject, they may best be guided and helped in their thought on religion no less than on other fundamental problems.

But we have not yet touched the spring of the whole subject. Philosophical study is more than allowable, more than inevitable, it is positively required of one who would have an adequate religious experience. For though, as has been argued, religion may be unthinking, an ideally complete religion will include thinking as well as feeling and loyalty. In Leuba's words religion is "compounded of will, thought, and feeling, bearing to each other the relation which belongs to them in every department of life." Therefore, although a given religious experience may lack any one of these factors, it will in so far fail of completeness. Mere religious feeling which leads to no active attitude of will or faith; feeling which terminates in no decision or reaction, is a thwarted, stunted, unhealthy experience. And, in the same way, religion is incomplete if it is almost utterly devoid of

feeling or if it consists in an unilluminated acknowledgment of duty toward the divine self, a sober-minded espousal of the divine ideal, an unemotional obedience to the divine will. And, finally, religion lacks structure if it is without a framework of thought. For though primitively religion consists mainly in feeling, normally it includes the active attitudes of will and loyalty, and ideally it supplements emotion and loyalty by thought.

The common opposition of theology to religion is, in truth, one form of the prevalent and wholly misleading opposition of "thought" to "life." Students who come to college for the "life" are contrasted with those who come for intellectual work; and "life" is thus placed in entire antithesis to "reflection." But though life may go on without thought, thinking is, none the less, not incompatible with living. Rather, thought is a part of life, a factor in all adequate living. So the religion which is purely emotional, and even the higher type of religion which is an expression of unreflective loyalty, is incomplete. One can not love God with all one's mind as well as with one's heart if one refuses to think about him. The ideal religion is not merely an ardent but an adequate experience, and no experience is adequate in which reasoned conclusion does not fuse with profound feeling and eager loyalty.

The second of our practical problems emerges at this point but will be merely indicated. Granting that the study of philosophy enlarges the scope and deepens the reach of the religious experience, does the religious interest tend to dull the edge of intellectual honesty, does the wish determine the conclusion, does the argument suffer from the religious interest? It would be idle to deny that this may happen, and impossible to insist too strongly that such a result undermines all philosophy and all thinking. For the first obligation of the thinker is unswerving honesty; he must be incapable of asserting a conclusion which his premises do not justify, or of being blinded by his desires to flaws in his argument. Is it after all then possible to reconcile the claims of philosophy and religion; can one be, or can one be sure of being, true to both?

One thing is certain, if what has been said is true; it is at least right to attempt the reconciliation. For thought lacks courage if it fails to meet the challenge of the problems of religion, and the sacrifice of religion is unfulfilled if the worshipper does not offer his best thought along with his emotion and his loyalty. The religiously will trust religion to philosophy and philosophy to religion. My minded teacher of philosophy will therefore make both ventures; he experience and my observation justify the procedure and prove to

me that the consciousness of relation to God may be preserved by one who suspends judgment regarding the validity of the arguments for the existence of God. In other words, I have seen that one may go on thinking, never yielding the hope of squaring one's philosophy with one's religious experience, yet never persuading oneself that a proposition unproved is, philosophically, to be accepted.

With such assurance and such purpose the teacher of philosophy may approach religious problems. He must be on his guard against emotional prejudices in either direction and he must face the possibility of undermining the foundations of thoughtless religious experience and the probability of increasing religious unrest. On the other hand, he may press hopefully toward the attainment of a great end: to quicken thought and to enlighten faith.

THE TIME ELEMENT IN A RECONSTRUCTION

RICHARD MORSE HODGE, D.D.,
Columbia University, New York, N. Y.

I. Is a religious reconstruction during the college period peculiar to students who have had a narrow religious training, or is it a common experience for college students?

1. Thought is always a reconstruction.

2. New knowledge upon one subject demands a reconstruction of ideas regarding other subjects.

3. College studies are pursued under the best experts of the day and the college student inherits the most advanced forms of thought of the world at the time.

4. Human life is characterized by periodicity. At certain ages growth is especially rapid. And the college period covers one of the most acute of such crises.

1. **THOUGHT.** A student learns facts and the laws which they demonstrate. His new conclusions upon any subject are necessarily a reconstruction of his previous ideas concerning it.

2. **HARMONY.** When a new idea develops in the mind, it is likely to create discord with ideas that already have a place there. The mind desires harmony. Mental life, that amounts to life, demands harmony. An honest thinker secures it, either by banishing or re-animating the members of his mental family which have been inhospitable to the new idea which he has welcomed. The severer the

thinker the more far-reaching will be the reconstruction incident upon the birth of a new thought.

3. CATEGORIES. The purpose of a college education is to put the student abreast of the principal findings of all of the important sciences. To this end the college faculty is composed of the most advanced scholars obtainable.

Every generation, or decade, is a stage in the evolution of the knowledge of the race. It has its own angle of vision. The period preceeding has faced different problems from its standpoint and left its problems in a stage where further progress towards their solution depends upon study from the next point of view which the evolution of thought suggests.

Thus evolution may succeed revolution as a category of change, democracy in actual government may follow effort to secure universal suffrage at the polls, a social view of economics, government, education and religion may come after an individualistic conception of the same institutions. The student must swing the whole circle of humanistic studies and measure their scales of values by the standards of the immediate stage of race thought.

4. GROWTH. Physical, mental and moral development is marked by periods of rapid advance. These crises occur at certain ages. The best recognized is that called adolescence. These crises are more numerous than is commonly supposed. They occur every seven years throughout life. College life is admittedly a very important crisis. The period of 18 to 22 years of age covers the turning-point of the third seven-year period. The twenty-first year marks the passage to adult life, when all of the powers have come to expression. According to the average age of college students, seniors only are adults. Growth throughout the four years is very rapid, however. The sophomore is decidedly more mature than the freshman and the junior than the sophomore.

Clearly the college period is an important crisis.

We conclude that every college student must experience reconstruction, whatever may have been the character of his early religious training.

II. Should religious reconstruction be postponed until junior or senior year, or should it cover the whole college period?

1. It takes time to think.

2. Religion is related to many subjects of a college curriculum, and religious questions challenge the student in different class-rooms from his first year in college.

3. Problems should be met as they arise in a student's experience, and college life throughout raises religious questions as determined by laws of his growth.

4. The process of reconstructing ideas proceeds by a review of them in the form in which they lie in the mind, and no chances should be taken with the impulse, which a student may have, to part with them abruptly, when they appear to conflict with one or more findings of modern scholarship.

1. ASSIMILATION. Mental digestion is a function of subconscious thought.

The process involves time. Years sometimes elapse after its first hearing before an idea is coined in the mint of subconscious thought and becomes current as a law among the facts recorded as such in the mind. For all usable ideas are laws of evolution.

The task of religious reconstruction involves four years for youth of college age. For religion is a profound subject, a practical experience and a study involving all of the sciences which concern human life. The very difficulty of framing a definition of religion lies in making it comprehensive.

2. SUGGESTION. Religion is the question of how to get on with people.

This question in one form or another sticks out in a large number of college courses, and in courses of every year of college. The question challenges in history, for instance, in literature, sociology, economics, political science and education. Other sciences bear upon religion only less directly, as biology, physics, physiology, philosophy and psychology.

If the time to answer a question is when it confronts you, the different college courses have flag-stations enough to answer every purpose but the time permitted by the schedule.

3. EXPERIENCE. A college is a miniature world. The freshman is initiated into it in some degree and with each of the four years the student gets deeper into college life. This is a natural training. As religion is conduct a student is religious because he conducts himself. It is always a question of how he will conduct himself. Hence religious questions are always before him in experience.

Moreover it is essentially by experience rather than discussion that the answers to religious questions must be tested. A student should be able to learn for himself how different religious ideas work in college life. This will supply him with presumptions whether they can be expected to operate successfully in society elsewhere. Surely he requires four years for this testing of religious theory, and each year of college life will furnish its own variety of religious experience.

4. RECONSTRUCTION. One must reckon with his ideas.

He begot them. If some die he should give attention to their burial. If some are immature he should sustain and develop them. He should marry them to other ideas and propagate them.

He cannot afford to neglect them. Ideas pertaining to a given subject are localized at a particular brain area, which alone will register thought of that variety of knowledge. If his cluster of religious ideas be allowed to languish from neglect he is exhausting his opportunity for new religious knowledge. His present stock of ideas on the subject preempt the brain area where his religious thinking takes place. Nature refuses him the power to begin the subject anew. Knowledge is a growth and new knowledge is a development of knowledge previously acquired.

If one becomes disenchanted with his stock of religious opinions he may abandon them in contempt, but he is a quitter. He may profess skepticism or agnosticism, but only a fool boasts of a negative. Rather let him confess some ignorance sadly, and go to work like a real student. One's poor ideas deserve respect when he has no others and can develop them organically into all that is desirable.

If anything or everything in a boy's inherited religion be superstition, he should know that intelligent religion itself evolved out of superstition. Religion is corporate life and evolution is the law of life.

A college student must not have his reconstruction in other sciences outrun his progress in religion, or his religious thinking may be left hopelessly behind. This is what many students suffer where college faculties elude the religious issue of their instruction at first in order to spare underclassmen or to prepare them for the arena of religious thought by junior or senior year.

Any experienced thinker will be witness that evolution of thought proceeds by growth and not by slaughter and rebirth.

THE LAW OF RECONSTRUCTION

To reconstruct religious opinions one must proceed by the law of all learning and first lengthen one's baseline of knowledge by some (and not too much) progress in another science in terms of modern thought, and then, with the facility gained in the use of modern method, he must carefully go over his religious ideas exactly as they have been lying in his mind and re-express them without a trace of obsolete terms or words of an ambiguous vocabulary. He should scrupulously eschew all negative terms, for all laws of life are positive.

Whatever is untranslatable will disappear. What gets translated is a new religion (a new view of religion). The process must be repeated. It cannot be done thoroughly at once.

THE RELIGIOUS DIFFICULTIES OF THE STUDENT

REV. ROBERT SPRAGUE LORING,
University Pastor, Unitarian Church, Iowa City, Iowa

State universities have little official connection with student religion. It is not considered the business of a state institution to deal directly with questions of religion. This work falls largely upon churches located near these universities. In order that this work may be adequately done the different denominations are beginning to aid university town churches by appropriations of money, or by the appointment and support of additional ministers, known as "University Pastors," whose special duty is to keep in touch with student religious life. Four years ago these university pastors organized in the Middle West the Conference of Church Workers in State Universities. At the last meeting of this Conference seventy-two delegates from twelve state universities were present. The program centered around the question: "How Best Meet Student Religious Difficulties?" As one of the committee responsible for this program I thought it would be well to know more definitely what these difficulties were, and what special difficulties were most often met. A questionnaire was distributed through members of the Conference and answers were received from forty-one persons directly in touch with student religious life. This information was supplemented by a discussion of the subject by professors and ministers at Iowa, and by the papers and discussions at the meeting of the Conference.

In addition, two hundred and thirty-six students at Iowa gave written answers in the class rooms to this question: "*Is there any important conflict between science and your religious belief? Explain!*" I also had placed at my disposal some sixty student answers to a circular letter on religious conditions sent out in 1909 to a selected list of names by the Religious Education Committee of the State University of Iowa. Upon this material and four years' experience in a university town church I base what at best can only be called a preliminary study of student religious conditions.

We tried in the questionnaire not only to get information about the intellectual attitude of the students toward religion, but also about their emotional attitude, their *view of the churches as historic institutions*, their opinion as to what should be the relation of the churches to social service and reform. Much of this information can be passed over rapidly. (1) In regard to the churches as institutions having an

inspiring history, there is little to show that western students are even aware that any argument for belonging to the churches could be made along historic lines. Life for them is a procession in which everything is to be judged by immediate usefulness. (2) In regard to the relation of the churches to social reform, many cases appear of a student demand for more practical and aggressive social work. But such a demand is as vague and indefinite in form within university circles as it is in the outside world. It is also difficult to get any accurate idea of the proportion of students who feel this way. It is doubtful if it is very large. (3) In regard to the need of cultivating the religious emotions the spirit of reverence, faith, prayer, students are not infrequently found who deny the value of these, or who say that the church services fail to satisfy their emotional needs. The more quiet side of religion is usually lost sight of in the whirlwind of social and intellectual activities. Personally, I wonder whether this under-estimate in university circles of the value to the individual and to society of the cultivation through religion of hope, and trust, and the cheerful mind, is not one of the religious difficulties under which many students live. The answers to the questionnaire, however, give only small support to such personal opinion. Not less, but more activity is the remedy usually proposed for every ill. If a student loses interest in his church, most university pastors advise that he be put at some kind of church work, that he be given something to do. In case of doubt, according to some professors, he is to be prodded into greater intellectual activity, so that he may fight his way to a stronger faith. It must be admitted that student testimony, on the whole, inclines to this treatment. Of twenty-five students who answered this question: "What would you suggest; for example, greater caution in raising doubts, or, on the contrary, facing difficulties early enough to allow time for readjustment?"—only two were opposed to bringing up religious questions, nine advised greater caution, while sixteen replied that difficulties should be faced squarely, and most that they should be faced early in the college course. Since it is on the side of the active and inquiring intellect that the students usually approach religion, it is in regard to intellectual difficulties that we obtained the most satisfactory information.

To what extent does the student take intellectual notice of religion? The answers to the questionnaire at first seemed to indicate a great lack of such interest. Most church workers reported that the difficulty they found hardest to deal with, or met most frequently, was "intellectual inability to realize the value of religion." One university pastor reported that he met less of this than he expected. Another,

who had just entered this field of work, gave the cheerful information that the majority of the hundred students he had called upon seemed interested. He found one fraternity where they reported that recently they started to discuss religion after lunch, renewed the discussion after dinner, and kept it going until two o'clock in the morning. The two hundred and thirty-six Iowa student replies also showed much intellectual interest. All this made it appear that those who took a gloomy view had perhaps failed to distinguish between, "having an intellectual interest in religion," and, "having an intellectual interest in religion as organized in and expressed by the churches." When the report on the questionnaire was read to members of the Conference of Church Workers in State Universities they were asked to vote on this question. All but two endorsed the conclusion that we do have a live and extensive intellectual interest in religion among the students. The problem is: How can we make ourselves more useful to this interest, and how can we bring this into closer touch with the churches?

What is the intellectual attitude of the students in state universities towards religious questions? In regard to difficulties arising out of modern historical and textual criticism of the Bible, the answers give conclusive evidence that such difficulties are rarely met. The average student is ignorant of critical problems connected with the origin and development of the Bible books. Only one out of the two hundred and thirty-six Iowa student letters shows any knowledge of the existence of such problems. Of eighty letters which mentioned a difference between science and the Book of Genesis, not a single one shows evidence of anything more than a hearsay knowledge of the contents of that book. The student has no difficulty with the Bible because he so rarely approaches it in a serious intellectual way. The difficulties here are all on the side of the church workers in this field. The problem is: How arouse a needed intellectual interest in the Bible? As discussed by some ministers and professors at Iowa this settled down to the question: Should the methods and results of Bible study which rule in the modern theological schools be popularized and used in student Bible classes? Most of the ministers present seemed in doubt about this. Most of the professors, all of whom had taught student Bible classes, were heartily in favor of it. Only more experiment can decide whether the treatment of the Bible from the historical and evolutionary point of view would both arouse student interest in it and help build up the religious life.

In regard to difficulties arising out of *philosophical doubts* as to the reliability of special doctrines, as to man's ability to know any-

thing about God, the answers raised as many questions as they settled. It is of course difficult to separate philosophical doubts from those arising from the conflict of definite scientific and religious doctrines. But the answers indicate a comparatively small amount of such doubt as is usually classed as agnosticism. The two hundred and thirty-six student replies show only six such cases. Is this a condition peculiar to Iowa, or to the western state universities? A minister who has been on the staff of Harvard preachers said that western students did not think deep enough to be troubled by such doubts. This heretical opinion was endorsed by two or three western professors themselves. But if there be less such doubt in western universities, it is to be noted, that where an eastern university has a large philosophical faculty, the members of which hold different and antagonistic views of ultimate truth, a part of student discussion of fundamental religious problems is not much more than a kind of intellectual athletics. Also, the western students in large numbers earn their own way through college, wholly or in part. Their greater practical experience may teach them to put aside the luxury of philosophical scepticism and to reach decisions more quickly. In this case their attitude, at least in part, is due rather to depth of life than to shallowness of thought. If agnosticism is decreasing the outlook is better, since it is easier to help students who are trying to choose between conflicting beliefs than to help those who have only a feeling of contempt or despair toward religious doctrines.

We now reach the intellectual difficulties most met among students, those arising out of the *conflict of modern scientific theories and the doctrines of theology or the statements of the Bible*. Over eighty percent of those who replied to this section of the questionnaire reported this difficulty as "most frequent," "very common," or "hardest to deal with." A few ministers, however, doubted the extent or even the importance of such difficulties. It seemed desirable to have some definite evidence as to the proportion of students so troubled. Two hundred and thirty-six answers, written in the class rooms, were obtained at Iowa in regard to whether conflicts did exist in the students' minds between science and religion. Ninety-nine replied "no conflict," in many cases affirming that their scientific studies had greatly strengthened and deepened their religious faith. Thirteen others, while they reported "no conflict," gave as a reason that in case of doubt they rejected the theories of science and stood by their religion and their Bible. Fifty-two showed they had avoided or quieted conflict by changing their views of the Bible or of religion in the direction of scientific interpretation. Seventy-three said they did have conflict at

present. In some cases it was serious. One writes that "the thought of a creator and maker gradually disappears from his mind and in their place comes the thoughts of forces and activities" of science. Another reports: "Since I have been a student in the university the study of different sciences has taken away one by one all my so-called 'religious beliefs' till I have left only my belief in the brotherhood of man." A third says: "College life has taken away from me my early ideals of religion, and I have nothing to take its place. Other girls and boys have left college, like I am going to do next June and somehow, out in a country town, get back their old views. Will I? I wonder?" Over one-half of these letters show clear signs of conflict or of a readjustment of religious belief. It is in this field of the seeming conflict of science and religion that most help, at least on the intellectual side, can be given the students.

At this point, however, the professors are quick to point out that a large number of the religious difficulties of the students are due to the parents, Sunday school teachers, and pastors, who allowed them to believe that the fundamental truths of religion were bound up with a particular theory of creation. A student, who reports that he has broadened his conception of God, also says that: Being brought up in a conservative home and taught an inspired Bible;"—by which he probably means an infallible Bible;—"it was a great struggle to see the facts of science and make them fit in with the things I had been taught in religion." Another who cannot make the desired readjustment, writes: "The only way I can reconcile what I learn at the university with my religion, is to try and keep my knowledge entirely apart from the religion I have had taught to me since childhood." But this failure of the home to teach religion adequately does not relieve the professors from all responsibility. A broader view of creation and the Book of Genesis, or even a change from an external to an immanent Unifying Power, would not be sufficient to remove all student difficulties. The problem lies in the field of psychology as much as in the field of philosophy. It involves, not simply a change of opinion, but also a change in the direction taken by religious feeling. Formerly such feeling flowed out towards a deity standing at the beginning of things. But now, when the beginning merges itself and becomes lost in an infinite evolutionary process, where are the old religious feelings to find rest? The wonder and affection and trust, formerly directed towards a divine beginning, must now be directed towards the present evolving universe, in which the student must be helped to find traces of that Immanent God in whom "we live, and move, and have our being."

It is here that much of the responsibility for present student religious conditions falls upon the professors. In too many cases the students look in vain to them for any assistance. Thus a student writes: "I think that many young people in our state universities fail to adjust themselves to such scientific doctrines as evolution because the professors are not supposed to help along these lines of religious well-being." Another student, who is earnestly trying to reconcile differing doctrines in his own mind, writes: "Only yesterday evening I expressed the desire to know what Prof. —'s views were, and gave as my reason that I felt sure there need be no conflict between science and religion or even between science and Christianity, and that it would help me to know the beliefs of a man who had probably made the necessary adjustments." We can hardly demand that teachers of science make public confessions of their religious readjustments. In some cases the result might not help the situation. Nor can we ask that such professors touch definitely in their scientific courses upon the doctrines of religion. But they ought to know something of the psychology of the student, and of the nature of the readjustment he is trying to make. The student comes to the university short on facts; but long on ideals. The fact that his scientific education must be slowly built up by a study of detached facts is no reason for denying to him for one or two years the inspiration and comfort which comes from the ideal, speculative, world-wide views of science, from that side which Tyndall praised in his essay on the "Scientific Use of the Imagination." Why should not every elementary course in science be opened by lectures giving a general view of the field, showing each special science to be a part of the wonderful and inspiring cosmic process?

Then geology and botany would mean more than just gathering specimens, chemistry and physics would reach far beyond the walls of the laboratory, and biology would be something more inspiring than dissecting a cat. Each professor should realize that if he can only present his special science as something capable of awakening affection, reverence, trust, as a part of a wonderful evolutionary process which includes all phases of the universe, then, without directly touching on special religious doctrines, he helps the student to make his own emotional readjustment, to connect with the modern universe that religious feeling of wonder and trust which formerly he was taught to connect with a Creator standing at the beginning. Many students are themselves able to make this change in the direction of their religious emotions. In forty-two cases they could report that science strengthened their religion, broadened and deepened it. With more aid on the part of the teachers this transition period would be made easier for

all; and the scientific departments would contribute to the universities their share of that idealism and enthusiasm, without which these lose all right to call themselves centers of culture, and become merely overgrown collections of trade schools.

Let me in conclusion sum up the information obtained. (1) Cases are not infrequently found where students deny the value of religious faith and emotion, or deny that the church services satisfy such emotions. (2) More cases appear which show a student demand for more practical and aggressive social work on the part of the churches; but just how the churches are expected to do this, or just what proportion of students desire this is most uncertain. (3) There is a live and extensive intellectual interest in religion among the students, and so the information about intellectual difficulties is more definite. The problem about the Bible is not so much to meet critical difficulties as it is to arouse a much needed intellectual interest in the Bible. Cases of such philosophical doubt as are usually grouped under agnosticism are not nearly so prevalent as difficulties arising from the conflict of definite scientific knowledge and religious doctrines. It is in this latter field that most of the intellectual religious work needs to be done. The folk at home should be more careful to see that the young people are taught that religion is deeper and more lasting than special doctrines. The teachers at the university should see that science is taught in such a way as to help the student retain those feelings of enthusiasm, of wonder, of trust, of affection, which form the psychological basis of our religion.

SOME MORAL PROBLEMS OF COLLEGE STUDENTS

F. N. SEERLEY, PH.B., M.H., M.D.

International Y. M. C. A. Training School, Springfield, Mass.

The writer has not been asked to present all the moral problems of college students. I shall limit myself, therefore, to the discussion of those of male students and especially to those problems included under the head of sex. My own conviction is that more young men fail to sustain a high moral standard with regard to the sex life than in any other one direction, and at the same time less instruction is given. These problems are based upon a normal instinct which de-

velops into a passion during young manhood. The instinct is as old as life. It should guarantee the life of the species, and hence must be highly organized, and accompanied with intense pleasure when in action.

It is the foundation upon which is built many of the greatest human qualities, qualities which involve others, and which should dominate our attitude and relations. Propagation and child culture are the fundamental causes of the home, and those sacred emotions and affections which make for permanency and happiness in all such true relationships, and then these affections are again the fabric out of which must be evolved those other types of reproduction found in teaching, social service, and even the highest self-sacrificing expressions of the religious nature. All this demands a nature no less intense. The chain will be no stronger than its weakest link, love will be no stronger than the hunger for sex expression.

Knowledge seems to be the only means of insuring proper inhibitions, and when this is lacking, reasoning as to the true significance of sex becomes faulty, and the life reveals the unfortunate conclusion.

It is my purpose, therefore, to present only four problems at this time. I shall thus not more than touch the subject matter which will suggest itself to you, and come far from exhausting the material touching even these four topics. But if I succeed in causing thought, I shall be satisfied for thoughts are motor, and action is needed. May I suggest, therefore, as my first problem that of the "thought of life."

The college student is the victim of inadequate, misdirected parental and school education as to his own life. His study of botany, biology, zoology, physiology in the high school has not helped him. He analyzed the flower, but did not discover that it was a sex organ. He admired its beauty, and sought its fragrance, but was not taught the significance of these delightful qualities. He worshipped strength, vitality, and fighting ability, but did not dream of their importance in sex selection. No form, no song, no quality had any significance. He studied each out of its relation to the evolution of life, and hence remained ignorant of life itself. What a pity that the word "education" must be used to designate such methods, and that culture can exist without a knowledge of one's own life. The home, the school, and the church must be held responsible for an ignorance which makes pure thought impossible. The Bible tells the truth when it says "out of the heart produceth evil thoughts, adulteries, fornication, and all uncleanness." But we are to blame. It ought not so to be.

The second problem I desire to mention is the quack doctor. His victims are legion. He enters the college student field as the expert

or specialist, and at the same time, something vastly more important, a friend. "A friend in need is a friend indeed." This friend is willing to impart his knowledge, in fact urges the young man to seek it. He shows the viciousness of ignorance, but only gives enough truth to hide his pernicious purposes. He slips his little memorandum book into his victim's hands, knowing that its frightful descriptions will be added to his already large store of sex ideas. The symptoms mentioned include everything from eruptions on the face to cold feet, from a feeling of fulness in the stomach after eating to timidity. Every living man can discover a goodly number of these symptoms as his own, and it is not surprising that so many men, otherwise strong, seek the advice and treatment of these quacks, following the reading of such literature. I once had the privilege of looking over a bundle of 5,000 letters which had been sold to a New York house by these specialists, collected for the purpose of renting them to other quacks who were also looking for victims. I was amazed to find letters from college presidents, lawyers, clergymen, physicians, manufacturers and business men. Hundreds of college students were included. Each doctor consulted by the patient stated upon the letter, the amount he had paid for treatment, and these letters were classified by that standard, and a corresponding charge made for their use. Thus the confidence placed in these so-called physicians with the promise of absolute secrecy, was destroyed, and these names became the property of anyone wishing to impose upon them.

But this is not the only effect. Many young men conclude there is no hope for them, change their plans for the future, break engagements, prepare for a solitary life, and await the insane hospital. The worst cases develop a secret melancholia, or phobia which is removed with great difficulty. In fact there can be no adequate estimate made of the fearful results arising from this professional quacking, and up to date there seems to be no legal method of meeting it. The college student is constantly exposed to this type of infection. He is unprepared to meet it. His symptoms become a prominent part of his thinking. If his symptoms are not permanent his thinking and worry will soon produce them. The whole sex organism is thrown into activity, his memorandum book offers opportunity to note them, and thus he can report on his condition at any time. This data he studies himself, and under such conditions, progress may be expected in line with his adviser's hope. One of our greatest problems in life, therefore, is a false friend, and here we have an illustration of the gravest sort.

My third problem is venereal infection. There has been so much written and said in recent years concerning the dangers of self-abuse

that many young men have concluded that it is the only harmful method of sex gratification, and that other forms are normal and have no serious results. But this is far from being true. Masturbation may only affect the individual, guilty of breaking nature's law, but the social evil is a race problem. The innocent suffer more than the guilty. The infected wife must endure the pain, submit to the surgeon's knife, renounce the deepest desire of her soul, motherhood, and be an invalid for life. The innocent children, if there are any, lose their eyesight, are deaf and dumb, crippled or otherwise deformed, idiotic, immoral, criminal, insane, or infected with the disease itself. It may require several generations to eliminate such an infection from a family, and any thoughtful man will concede that the gratification gained is not at all in proportion to the serious suffering which must follow. These results are well known to the medical fraternity, but can never be made public property. It requires several generations to prove the truth of the assertion, and the young man runs the risk. Many times he thinks himself smart and capable of avoiding infection, but sooner or later he must meet his doom. "Once infected, never cured," does not seem to weigh with him. He is having a good time, this thought fairly intoxicates him, and he rushes on. He goes on helping to fight the "white plague," but becomes a victim of the "black plague," the disease which destroys races and nations. The white plague is not related to his moral nature, but the black plague produces moral degenerates.

Men ought to know that innocent women are the real victims of this disease. From fifty per cent to eighty per cent of surgical operations performed upon women for female troubles in our hospitals are because of infections by diseased husbands. From fifty to eighty per cent of the cases of blindness in babies are caused by infected mothers. This alone ought to appeal strongly to the young man to live a clean moral life. If self-respect has no appeal, his future wife and children ought to wake him up. Then too, such an infected man becomes dangerous to society through the use of our necessary conveniences in the home and in public places. We are compelled to live together, and the pure and innocent ought to be protected from these unnecessary infections. But it can only be done by care on the part of the diseased.

The victim of syphilis is also a menace to society. The church has had to introduce individual communion services for this reason. States are passing laws forbidding the use of public drinking cups in railroad trains, or any other public place, even in the public school building. Hair brushes, combs, and such other toilet articles cannot

be safely used. But these provisions are not meeting the requirements of the case. Nothing but the truth can ever stop this procession of moral degradation. The best are not spared. The temptation is ever present. Those who submit are legion. The future of the race demands intelligent action.

The last problem might be called "cleaning up." This is probably the most important, and equally the most difficult.

We know what it means when it refers to municipal affairs, whether streets or politics. It means effort, sometimes a fight. It means education of the people interested or affected. It means a program, intelligently planned, and religiously pushed. Such a program must touch the home, all schools, and the church in all its phases. The program must include a study of life. You may call it nature study, botany, biology, physiology, zoology, etc., but it must not be fragmentary. The subject of sex must not be omitted. The first questions are asked in the home. They ought to be answered there, but they are not.

The greatest hope, it seems to me, lies in the fact that the child is early placed in school. The state becomes responsible for his education. This education is to make of him a good citizen, an intellectual and social factor in the community, fit to be a father, and capable of supporting a family. He has no right to be ignorant of those laws of life which will endanger his own development and even less these laws which tend to make his offspring degenerate and dependent. It would seem to be the state's right to decide what should be included in this preparation for life, and to fit teachers to transmit that knowledge in a pure way. Popular sentiment may not favor sex instruction in the public schools, but it must come just the same. The child mind is not impure. There is absolutely no danger if the subject is taught early enough. Reproduction is evident on all sides, but we refuse to see it or call it by some other name. The subject matter can be taught as easily as that of nutrition when our false modesty becomes supplemented by good common sense, and then our college boys will have pure minds, will care for those organs in a hygienic manner, will develop love instead of lust, will understand the meaning of marriage, and the home, and their minds will be free to think the thoughts of God. They will learn that sexual reproduction is but the negative foundation for all the various forms of intellectual, social, and religious reproduction or expression, which is blessing the world today, and that if the foundation is diseased our social and moral life must decay. It would seem that the state might give another type of education, or

instruction, since the home is the social unit. We might require fitness as a condition for marriage, and this would impress every young college man with the great importance of purity. The college man is altruistic, and we must appeal to him in terms of what he can give to the world. However, I do not believe we ought to avoid giving instruction of the simpler type to college students, for I find many who know only what they have picked up from others and experience.

The American Society of Sanitary and Moral Prophylaxis and its affiliated organizations are doing much in giving freshmen such a pamphlet as "Health and the Hygiene of Sex," and also by publishing others at a nominal price which will answer their many questions. The physical departments through their physical examinations, and talks on hygiene are doing very much to correct wrong ideas, and save the man from disastrous experiences.

The college Y. M. C. A. is providing public lectures and giving personal help to many whom they can touch, and no doubt other agencies might be mentioned which are co-operating in other ways. The campaign needs to be waged with renewed vigor, the college authorities need to be aroused, the religious and moral agencies must increase their activity.

UNIVERSITY STUDENTS' TASTE IN BIBLE STUDY

ARTHUR HOLMES, PH.D.,
University of Pennsylvania

In order better to arrange the topics of a forthcoming Bible study series for college students, a selected list of ten topics was recently submitted to a class of 104 undergraduates in psychology for their opinion. Besides the ten topics three general questions were also asked. Out of the 104 students present in the class exactly 100 answered. This representative number consisted of 78 Arts and Science students, 15 School of Finance, 2 biology, and five from other scattered departments, including in the total, 28 freshmen, 26 sophomores, 24 juniors, 19 seniors, and 3 unknown, ranging in ages from 17 to 26 years with most between 21 and 22. The results are given in the following Table I with the topics and questions appended:

Table I

QUESTIONNAIRE

Age Course..... Year.....

Would you be interested in the following topics for discussion in a Bible class? Please answer Yes or No for each question.

	Yes	No
I. <i>Man's Place In the World.</i>		
The Story of the Creation.....	81	19
II. <i>The Things That Shape a Nation's Character.....</i>	92	8
III. <i>The Origin and Growth of Law.</i>		
Moses's Work as Judge and Prophet.....	78	22
IV. <i>The Man Who Failed.</i>		
Saul's Defeat and Death.....	73	27
V. <i>The Policy of Louis XIV.</i>		
Solomon's False Ambitions.....	66	34
VI. <i>Evils That Destroy Society:</i>		
Amos' Warnings to the Israelites.....	82	18
VII. <i>An Ancient Gospel Message.</i>		
Hosea's Interpretation of God's Love.....	48	52
VIII. <i>Causes and Meaning of a Religious Reaction.</i>		
The Reign of Manasseh.....	56	44
IX. <i>Measures of Social Welfare.</i>		
The Humane Laws in the Deuteronomic Code.	77	23
X. <i>Church Building In Ancient Times.</i>		
Solomon's Temple	44	56

REMARKS:

1. Do you consider the wording of these topics "catchy?" 82 18
2. Would they, in your opinion, attract the average student so that he would attend the Bible class where they were discussed?..... 82 18
3. Would he be likely to attend the class again when he discovered the real meaning of these topics? 69 31

A little study of the results reveals some interesting information. On the whole the wording of the topics is in the right direction. Nearly three-fourths, or 70.7%, of the ten topics and over two-thirds, or 69%, of the three general questions received favorable answers. Yet no single topic is perfect, nor wholly bad. The most favorable topic (No. II) omits any Biblical reference, and the least favorable one (No. VII) is expressed in definite religious terms, containing the somewhat hackneyed expression, "Ancient Gospel Message." The next most favorable (No. I) is scientific in its tone; the third (No. VI) is social; the next is genetic; and the next, social. These percentages show a most decided trend of liking away from the personally relig-

ious to the broader and more scientific interests of the modern days.

A classification of answers made to show the effect of college life upon a possible change of likes or dislikes in religious matters as far as that could be indicated by the experiment, showed that practically no change occurred. Twenty-eight freshmen gave 76.4% favorable answers; 26 sophomores gave 75.4%; 24 juniors gave 62.5%; 19 seniors gave 72.6%. In respect to their Bible study-topic likings all four classes appear to be practically homogeneous. They may therefore all be taught together and be given the same lines of study.

Finally, it is interesting to note the attitude of the students expressed in their answers to the last three questions. The larger percentage of answers are very favorable. The opinions expressed are even more suggestive. They reveal so much personality that they are almost worth copying in full. Space, however, forbids the mention of more than a few of the more decidedly expressive ones, though it might be noted that next to those students answering simply affirmatively or negatively the larger number answered to No. 3 that it "depended upon the teacher." To question three, reading "Would he be likely to attend the class again when he discovered the real meaning of these topics?"—the following answers chosen haphazardly are given in full.

No. 3 says: "If they were discussed in the way their headings indicate."

No. 4. "No! No! No! No!" He answers question 2 "Yes, unless they knew what was really coming."

No. 17. "No (i. e., unless No. 2 fulfilled its promise). [No. 2 referred to reads: "Would they in your opinion attract the average student so that he would attend a Bible class where they were discussed?"]

No. 20. "Yes. Except No. V which seems to be obtaining an audience under false pretenses."

No. 22. "I would not."

No. 35. "No. The real meaning should be presented first."

No. 43. "If it were dealt with in an extremely practical way."

No. 49. "Depends upon the lecturer." [This answer, as was observed above, in various forms is the most common one of all to question No. 3.]

No. 52. "The average student would not have enough interest in bible study to attend it under any circumstances." [I wonder if the small b in "bible" is a commentary in this case.]

No. 67. "I doubt it."

No. 69. "Yes, if he is in the least religious."

No. 70. "Most assuredly not. They are not catchy but *deceitful*."

No. 76. "Depends on the student. I would not, on the whole, being far more interested in modern topics than the Old Testament."

No. 77. "To any one interested in the work at all they would be particularly attractive. Some fellows would feel that they had been roped in."

No. 89. "If they don't involve anything more than stated above."

If anything can be concluded from this preliminary questionnaire it is that the average university student is interested in Bible study, but he wants a fair, scientific, modern discussion of the problems offered. He resents any attempt to inveigle him into a class under the pretense that it will give him this kind of a discussion when it will not. He is not interested in the traditional topics and methods of dealing with biblical matters but is keenly alive to scientific and social questions. He thinks of natural phenomena genetically or evolutionally and not creationally. Concerning his attitude he is willing to express himself when rightly approached. If additional questioning of the same kind could be carried out in ten large universities of the country, the information so gathered would be of fundamental value to all makers of Bible studies.

THE FRESHMAN*

W. R. CASTLE, JR.,
Assistant Dean of Harvard University

No section of the community is so much maligned as the college freshman. "Just a mean freshman trick," they say in college when some outrageous piece of vandalism occurs. "The college freshman much in evidence," chorus the newspapers when in some low-class restaurant or theatre a crowd of flashily dressed young men make themselves particularly obnoxious. As a rule, the freshman class was safely in bed when the incident occurred. But the individual freshmen do not resent the attacks. Quite the contrary. They are secretly pleased to be thought manly enough—to the extremely young manly and dissipated are vaguely synonymous—to be capable of such striking misdemeanors. So they cut out the articles and send them home in letters

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which casually explain that the charges are untrue. The pity of it is that many freshmen wonder whether, after all, it might not be fun to make them true. It is always easy to follow a trail that has been pointed out, and the descending path of vice has about it, at first, a certain exhilaration. Of the end of the path the freshman has no glimpse, and therefore does not think.

That many boys do in their first year at college take this downward trail no one can deny; but the reason given, the innate badness of the freshman soul, is far, very far from the mark. The true reason is the innate goodness of the freshman soul, its untried, untutored purity. A father hands to his toddling son a box of matches. "Here, my boy," he says, "is a box of nice new matches. If you scratch them, they will make a pretty fire. Now go and play with the matches." When the house burns and starts a conflagration and the child is killed, the world does not talk of the wickedness of the child. Rightly it cries out against the depravity of the father.

By the youth liberty is as little understood as are matches by the child, and the conflagration which may ensue through its misuse is often more disastrous than that which follows the striking of a match. There is no insurance against the contagious disease of moral degeneracy.

There is no money equivalent for the wreck of character. And yet the father who would never think of giving matches to his six-year-old son will, ten or twelve years later, give that same boy complete freedom, and that too often without a word of warning. Now, just as liberty is a much more dangerous gift than matches, so is it a much more valuable one, and for that reason a long and serious training is necessary for its proper appreciation and its proper use. Strangely enough, this training is usually neglected at home. The boy goes wrong in college, and, says the father who has not done his duty, "You see what a pernicious place a college is!"

This is slander, but it contains just the grain of truth that should make our colleges wince. It is all very well to point out where the responsibility really lies. It is quite another matter to refuse to accept responsibility, however unjust the burden, when refusal means moral disaster. A bank may properly prosecute its defaulting cashier. The defaulter is a man, and the bank's highest duty is to its depositors. A college cannot prosecute its students. They are boys, for them the college exists, and to train them as good citizens is its only duty. It receives them potentially good. It should graduate them actively good.

Of course, theoretically and ideally, the colleges open their doors annually to groups of young men who are all thirsting for intellectual

stimulus. Every student has come with a clearly defined purpose and enthusiasm for work. All the college has to do is to direct these eager young minds as effectively as its wise doctors of philosophy may be able. This is a beautiful theory. Unfortunately it does not fit the facts. The freshmen, as a class, are not thirsting for intellectual stimulus. School has let out, and they are thirsting for excitement. They want to scratch all the matches they can find, to light torches all along their festal path—torches being necessary because night is more alluring than day. They want to learn all there is to know about everything, but for the moment, knowledge of life seems much more important than knowledge of books. Their instructors, wise young doctors, put on their spectacles and wonder helplessly at the foolishness of youth. When you stop to think of it, almost anything would appear foolish, ludicrous even, to one who did not understand. Think how silly a man talking into a telephone would appear to an Australian bushman. But the use of telephones can be learned by any one. Not to all is given power to understand the glory of the enthusiastic foolishness of youth.

There is a sane and wise and beautifully good book by Dean Briggs entitled "School, College, and Character." It is sane and wise and good because the author is that kind of a man, a splendidly human man who has himself been young and who, in the toil of manhood, has never lost the vision of youth. He has not tried to look at the world through the opaque pages of books, but has made the world sounder and sweeter through his own knowledge, making each page of his books a lens through which others may see life purified and ennobled. And this is done, not through suppression of the evil aspects of life, but through recognition of them and through fearless strife with them. Like Browning, whom he so wonderfully elucidates in his lectures, Dean Briggs sees life whole, despises the weak soul which draws back through ignorance or through fear of sin and is forever damned because it lets escape the golden opportunity for doing good.

The first chapter of this book is entitled "Fathers, Mothers, and Freshmen." It discusses luminously the relations which ought to obtain between parents and their children, the frankness that explains reasonably and upliftingly the dangers of young manhood—drink, gambling, immorality. These are the perils of liberty, and no peril can be avoided that is not understood. Yet parents will not speak, are afraid to speak.

A mother once said to me that she was sure that, until her son read the book, he had not known there was a woman in the world less virtuous than his mother. The boy had been through the public schools

of a great city, and what he had learned—for of course he had learned—had been through his senses, not, as should be the case, through his intelligence. He thought that vice was a thing to be hidden, to be whispered about, to be wondered at—not a thing to be deplored, to fight against in the open, to drag forward into the full light of public knowledge and public condemnation. He was not a bad boy; for few boys are bad. He was not blessedly ignorant, because, even could he have gone through school blindly, ignorance at his age would not have been blessed. It would merely have been stupid, and there is no hidden virtue in stupidity. He was a typical freshman, a boy who had grown physically and mentally; not morally, because moral growth results from independent decision through knowledge, and he had never thought it necessary to come to any decision about matters in themselves secret, and therefore not to be discussed. He was thrown into the larger freedom of the college, there to test by experience the fragmentary information he had picked up in the streets. He was simply one of the thousands of ignorant boys whom the colleges are expected annually to lead to the Pierian spring. And he was not yet ready to drink.

There is a kind of nebulous theory extant in many minds that a boy brought up in moral surroundings will, as a matter of course, be moral himself. But analyze the moral surroundings; what are they but absence of ostentatious vice? The boy who has seen his drunken father beat the mother whom he adores will be less likely to misuse drink than will the boy who has never heard of its misuse. The lad who has had to leave school because his father's gambling has brought ruin on the family will probably understand the danger that lies behind the playing of cards for money. This is not a suggestion that, for the benefit of their sons, fathers should drink and gamble. It is intended to suggest that freedom from contact with vice does not constitute immunity from vice; that, lacking the object-lesson, the boy must have sane, vigorous teaching. Since this teaching is in most instances, unfortunately, not given at home by the boy's parents, whose words should have the deepest influence, it must be carried on as well as may be by any college that has as its aim the making of good citizens. This claims to be the aim of all those who control our colleges, but there are some few who assert that the duty has been fulfilled when the college has put its students through a definite number of courses. These are rigid evolutionists, believing in the survival of the fittest. They would apply the same treatment to a herd of boys that is applied in the jungle to a pack of wolves, forgetting meanwhile that the boys know not even the Law of the Jungle. And under this sys-

tem not all the fittest survive. The law of human morality is complex, and often pitiless. It is not to be learned through instinct, because instinct often points the other way. It must be taught by exposition and example, as Mowgli was taught the Jungle Law by Baloo, the bear.

The freshman must be taught through exposition and example, neither being of certain value without the other. He must have as teachers men whom he respects and wants to be like all the time—not merely when they are explaining the intricacies of the day's lesson. And just here is where the colleges too often fail. A man is engaged to teach freshmen because he has graduated with highest honors, not because he is a man who will lead and inspire others. His appointment is too often like the award of a scholarship, a prize for concentration on the printed page to the exclusion of life. He has never been to a football game, because he has never had time. His face is faded; his hair is long, to keep him from catching cold. He has no manners, because he has never associated with well-bred people, and the manners of the farm, delightful on the farm, are grotesque in the classroom or on the city street. Even as a teacher he is unsuccessful more often than not, though he seldom realizes the fact. He has learned to absorb, but not to give out, and in abstruse research he has forgotten the lucid simplicity of the elements, which is all his pupils need. As a leader out of the class-room he is merely absurd. No student would think of going to him for advice, because he has none to give. That any one should get drunk appears to him silly or disgusting—which it undoubtedly is—but his statement of the fact would prevent no one from taking another drink. Let some one speak of the attractions of chorus girls; if he does more than shudder, it will be academically to prove them unattractive by describing the only woman of the type he knows, Chaucer's Wife of Bath. Very probably in the profundities of character the chorus girl may have much in common with the Wife of Bath, but superficially she is quite different, and with the chorus girl it is the superficial that counts. Any analysis of character which omits this is therefore of no avail. It smells of books and moral maxims, whereas the theatre smells of calcium lights and all sorts of other things which are fascinating because not understood. The instructor need not be an adept in musical comedy, but he should know that vulgar, multicolored, and disreputable performances do drag themselves across the stages of our theatres, and that they have a distinct charm in the eyes of the freshman, who thinks that to be a man is to test the things that any gentleman avoids.

The really valuable instructor, on the other hand, is the man who has studied vigorously and played manfully; who has gone through college with open eyes, receptive mind, and clean hands; who has appreciated temptations and withstood them; who, through contact with his fellows, has been forced to give out as well as to absorb. Such young men as these would almost always make better teachers of elementary subjects; as guides in conduct, as advisers, leaders, they are the only ones who count.

Yet the colleges do not, as a rule, try to procure such men. Why? Usually these men do not plan to devote their lives to teaching. Therefore it is thought to be hard to persuade them to teach for a few years. Usually, moreover, the various departments nominate for positions, and no department is willing to give up its individual prestige for the good of the college at large. The departments want men who are experts in narrow lines, who will sometime write important monographs; and to hold these men they nominate them to teach English composition and the elements of mathematics. Meanwhile the freshman suffers. He realizes that the man who is the greatest living authority on the authorship of the "Mirrour for Magistrates" is not in the least interested in modern colloquial English, and that the mathematician who thinks he has almost solved the problem of the fourth dimension finds analytic geometry distinctly a bore. The freshman is as wide awake in the lecture-room as he is at midnight, and the instructor who fails to interest him—really to teach, not to amuse him—is at fault, not the freshman. It is quite true that he wants to know many things which he ought not to know, but he is also quite willing to learn those things for which the college stands, if only the college will present them to him humanly and through the mouths of men whom he respects.

It becomes the duty of the college, therefore, to procure such men as teachers in the elementary courses, allowing the future great scholars to teach small graduate courses, where they will associate with other bookish enthusiasts, where whatever influence they have will be properly exerted, and from whence they will sometime, somehow, peep out from behind piles of musty books and, blinking at the garish daylight, see a girl wandering about in the spring sunshine. Then they will marry, becoming men as well as scholars, and will grow, in consequence, out of their pedantry and be at last real teachers. How many of us remember the glorious old men, our professors, who seemed inspired! They were remote because of age, and how often we wished that the young instructors with whom we came closely into contact were of their ilk. And how little we understood that these parched,

prematurely old young men were the inspired professors, still in the chrysalis state, only waiting for the instinct of life to wake them. Their old age was in their youth, and their gray hairs were to bring them visions. It was none the less true, however, that when we knew them they lived in darkness, cramped within the cocoon of their learning. We suffered in consequence, and the freshmen entering our colleges to-day will suffer.

The ideal college staff for the fullest development of the youth for whom colleges exist would be made up of professors, men of profound learning whose experience of life has made them eager to pass on their knowledge; and of young men, many of whom will not cling to teaching as a profession but who are eager to rectify in still younger men the mistakes they themselves have made, and who are teachers because of their desire to be of service. In such surroundings the freshman would be inspired to work. The wisdom of the professors and the enthusiasm of the instructors would stir his imagination. He would respect the instructor who obviously was interested in teaching him the beginnings of knowledge, and he would find him a friend as well as a man not too old to repel him, a man interested in his interests, who had yet had the courage to choose the better and wiser course. Such a man would make his technical instruction a part of life—the daily theme would become unconsciously a luminous and important record of daily experience.

All this can be brought about when the presidents of our colleges take into their own hands the appointment of instructors in elementary courses. The president represents no department. His aim is the highest possible average of graduating standards. For this reason he would always consult the department and would never appoint incompetents. But he would realize the importance of vigorous, manly character, important in the class-rooms, still more important in the street and in the dormitories. The change would be radical—there are those who would call it subversive of college standards, unfair to the "grinds" who have devoted themselves exclusively to books for the sake of the reward of a position. Would the man who had studied passionately the science of cryptogamic botany consider himself unfairly treated if the Government failed to appoint him as an inspector of National Forest Reserves? The Government would fear that in his zeal to discover new fungi he would fail to see the trees. And yet it is equally probable that the man who has spent years in tracing the influence of German on Tudor literature would entirely ignore the importance of lucidity and directness in the modern Congressional speech. The average freshman, however, who has never heard of Skelton or

the "Shippe of Fooles," is quite rightly really interested in the expositions and arguments of Senator La Follette. This relation of study to the life about him, which is the only way to stir the average boy, is ignored by the department which seeks to reward the industry of its pet students. The vast majority of college boys are going out to be business men, professional men, not teachers, and to train them to be effective is the reason for their education. This the president of the college realizes keenly; this the departments know, but often ignore.

There remains still the fancied difficulty of procuring proper young men. That difficulty lies, however, not in lack of men but in lack of opportunity for them. Once the opportunity of real service is created, there will be applicants enough, in spite of the prevalent belief that every college graduate wants to get to work as soon as possible, and that he will be unwilling to "waste" a year or two in teaching after his graduation. This is not true. Many a time have young men said to me: "I would give anything to stay on here for a while. I know the dangers and the mistakes that fellows make because there is no one to tell them not to. I wish I could help out, but, as I am not going to teach all my life, I suppose there is no chance of getting a job just for a couple of years." No, there is not. The college does not recognize in such unselfish desire its opportunity. For the young American is unselfish. He wants responsibility. He wants to help, to save other fellows' younger brothers from disaster, to protect his college from the attacks of neglectful fathers, because he knows his own young shoulders are strong enough to bear other people's burdens.

The dangers in college are not the dangers of college. They are the dangers of youth. They may best be averted by the wisdom of parents, but the wisdom of most parents must be replaced by the wisdom of the college. There must be advice, there must be example; above all, there must be co-operation between students and instructors. The character of the student body, infinitely varied, yet bound together by an omnipresent curiosity about everything under the sun and under the arc-light, is one that, in the nature of youth, is fixed. This character can be brought to full function only through the co-operation of the professors who now reach down helpful hands from the remoteness of what, to the freshman, is old age, and through a corps of young instructors, more intimate, vigorous, sound, filled with the spirit of helpfulness—a corps which the colleges should, and usually do not, provide.

THE HIGHER EDUCATION OF THE NEGRO

WILBUR P. THIRKIELD, D.D., LL.D.

President, Howard University, Washington, D. C.

"Education is leading souls to what is best and making what is best out of them," says Ruskin. So also Emerson: "Man is an endogenous plant, and grows like the palm, from within outward; his education, his life, are his unfolding." If God is the author and maker of men, it certainly must be the natural thing, the Christian thing, to draw forth, to help unfold all that is highest and most august in every man—physical, intellectual, moral. And this evolution of the man; this making ready of the whole man for his best life in however lowly a sphere, is what we mean by the higher education.

The Negro is a man. Therefore, educate him as a man. Do not force education upon him. Do not veneer him. Simply open the door to highest opportunity in the intellectual life. Let him have a man's chance.

The capacity of the Negro for the higher education has been settled. We have learned, however, to distinguish between the intellectual capacity with which God has endowed all races, and the intellectual and moral equipment of a race which is the outcome of civilization and environment. The last danger is the overeducation of the Negro. We have only touched the fringes of the race. His real education is a task of generations.

However, although the capacity of the exceptional Negro for higher education has been demonstrated, the trend of opinion in some quarters has set strongly away from *college* education, to elementary and industrial training for the race. This may furnish reason for setting forth at this time some arguments in favor of the higher education, not as opposed to, but as really essential to, permanent and effective results in elementary training and to the industrial and civic future of the race.

1. On the higher education the very existence of any education depends. No people will long maintain common schools for primary education, that does not possess and sustain colleges for the higher education. The fountain head of learning is not the common school, but the college. The college not only furnishes the trained teacher, but gives motive and inspiration for the common school. Without these trained teachers, millions expended by the State for public education must largely go to waste.

The Negro is fast becoming his own teacher. The common schools in every Southern State are now largely under his control and direction. Teachers' Institutes are conducted by him. Many of the normal schools, academies, and colleges are now in his hands. How imperative, therefore, that men of disciplined mind and tested scholarship lead in this epochal work that is to mold the thought and shape the character of the rising generation.

2. In the interest of pure industrialism for the Negro, this higher training is a necessity. He needs the best discipline of his mental powers to fit him for the inevitable era of strenuous competition in the South, with which he must soon battle.

If the Negro is to hold his own, he must have behind his brawny hand and strong right arm, the trained mind to direct the hand, and the disciplined soul to control the arm for highest issues. Is every Negro to be forever content to remain a hewer of wood and never a drawer of dividends? Is every Negro to be ever led and never a leader?

For his leaders and teachers in the industries, this discipline of mind and spirit is imperative. To train the mechanics of a race of nine millions, is an endless task. But it is possible to train the master mechanics, who may go forth with thoroughly disciplined minds, as the teachers of mechanics, and as the organizers and inspirers of their people on higher industrial lines.

Besides all this, even the industrial schools, for which we may well plead as essential to the equipment of a race for the struggle of life on a footing of equality of opportunity with other races, are dependent for their teachers upon the colleges which offer the higher training to the exceptional men and women of the race. Nearly all of the most effective members of the faculty in the most famous of these industrial schools in the South, are graduates of the colleges which have given opportunity for their equipment as teachers.

3. The higher education is necessary for the raising up of a trained leadership for the race. The words of Dr. Henry Drummond are especially applicable to the Negro at this time: "God is all for quality; man is for quantity. But the immediate need of the world at this moment is not more of us, but, if I may use the expression, a better brand of us. To secure ten men of an improved type would be better than if we had ten thousand of the average Christians distributed all over the world." Ten Negroes of an improved type can do more for their race—and that means for humanity—than ten thousand average Negroes distributed over America.

Every race is dependent on its leaders. No race among us is so much so as the Negro. For the masses there are no libraries; no highly developed press; no superior schools; no large learned class. Therefore, for their opinions, the masses are dependent upon their leaders.

The Negro must either take his opinions ready-made from the white man, or be so educated as to be capable of originating and enforcing his own opinions. And the leader needs to be taught to think; not to think about things, but to think through things; to form independent judgments; to reach logical conclusions; to *know* really for himself; to achieve his destiny; to inspire and lead his fellows on to larger life and nobler usefulness through unselfish service.

This small body of men of trained intellect, of balanced judgment; the educators of their fellows, their teachers along higher industrial lines; the keen students of the sociological problems of the race; the masterful defenders of the rights and hopes of their people—these few are to determine the destiny of their race.

As the result of personal observation, over a score of years largely spent in the South, I would affirm that the sanest and safest leaders and helpers of the Negro race are the men and women who have come from our colleges and professional schools. Go into any Southern city where colored teachers, preachers, and physicians are engaged in work among their people, and you will find them, in most instances, by their conservative attitude and constructive work, standing for the best interests of both races.

The Negro race needs men of higher training for the professions. Broad-minded men of the South who have the best interests of both races at heart, recognize this fact.

It must be self-evident that a race of millions, of whom thousands are gaining wealth and property, must have legal advisers among their own people—lawyers who will teach them to avoid litigation in which they love to indulge; honest, capable lawyers intent on protecting them in their ignorance and helping them to their rights.

For physicians the race needs the best men; scholarly men with clear heads, trained faculties, accurate judgment, balanced powers. To gain the confidence of their own race, to command the respect of white physicians, the highest ability and training are demanded.

Furthermore, the awful mortality of the race calls loudly for physicians prepared by the higher training for the most careful study of the diseases peculiar to the Negro. Physicians who come in close touch with their own people are needed for the investigation of their environment and physical condition, and for the application of pre-

ventives for the lessening of disease and for stopping the frightful mortality that decimates the race.

The demand for a trained and consecrated ministry is imperative. The most serious problem before the race is to hold the progressive, aspiring Negroes of the rising generation to the Church, through a ministry, too large a percentage of whom, according to Dr. Booker Washington, are not fitted morally or intellectually for that office. The highest qualities of leadership are required to meet the demands for the religious, civil and social reforms that must come for the redemption of the race. The minister is the center of power. The preacher now is their constituted leader. To hold this leadership demands a ministry that proves by its masterful grasp and brave treatment of all questions that make for the civil and moral uplift of the people, its right to leadership. As teachers of the Word, and as leaders of their people into larger faith and truth and righteousness of life, ministers of intellectual breadth and spiritual vision are needed.

To what extent, then, shall the higher education be attempted? We answer, only to that extent that shall give to all those who are thoroughly equipped in the preparatory schools and have the ambition and the capacity for the higher training opportunity to unfold the best and divinest that is in them. Say not to any man or set of men, nor to any race: This or that kind of education is good enough for thee and thine. This is unphilosophical, unjust, un-American. Let the gates to largest knowledge and culture be thrown wide open. Let each man for himself enter. Set no limits. Let each man, by his active brain and aspiring soul, set his own limits.

This may mean fewer colleges, with more exacting requirements for admission. Six first-class institutions in the South could do better the collegiate work than the sixty so-called colleges now struggling for students and support. There is no question that much money has been unwisely expended in the forcing of undisciplined minds—minds without capacity—through college courses. I know some Negro graduates who can not write good English. I have heard the same complaint, however, about Harvard graduates, even from Edward Everett Hale.

And, further, let us not forget that it is only generations of discipline and patient education of the people through thoroughly equipped teachers, that will lift the masses into the larger and higher fellowship of the intellectual life. We have too often made the mistake of confounding the education of the individual with the mental and moral equipment of a race. The teaching of sociology is that, while we may educate the individual in a few years, the intellectual and moral equipment of a race is a question of generations, and it may be of centuries.

COURSES IN BIBLICAL LITERATURE FOR A JUNIOR COLLEGE*

RICHARD MORSE HODGE,
College University, New York.

Courses in Biblical literature at a junior college should be much the same, I think, as courses in the subject at a standard college.

The age of junior college students may be assumed to average 16 to 20 years. The average age of standard college students is 18 to 22 years. This difference in age is considerable. Full allowance must be made for it. The difference, however, will appear not so much in the names of the courses as in the manner in which the courses will be developed by the teachers who plan them.

College age is college age, whether the exact age of college students be somewhat less or more, for college marks the last schooling for a vast majority of its students. And the college period is significant as the transition from youth to manhood and womanhood.

The grading of Biblical courses is essential.

The teacher should plan and conduct a course according to an approximate estimate of the relative maturity of the members of the class before him. Thus students of a given age will require a more elemental text-book than those of a class who pursue the same subject and are somewhat older.

Again the development of a knowledge and an appreciation of Biblical literature is a process which calls for grading by courses. These courses have an organic relationship. The first are more introductory, by comparison, and the later courses are more technical. And his appreciation of the literature must keep pace with the information which the plan of the course demands of the student.

My own experience in teaching high school and college students in Biblical literature leads me to recommend the following courses for junior colleges:

For freshman year: Introduction to the Literature of the Bible.

For sophomore year: New Testament History.

For junior year: Old Testament History.

For senior year: The Literature of the Old Testament.

Students of sixteen are interested in masterpieces as works of art, when they are of a few paragraphs or of a very few pages in length,

The phrase "Junior College" is used only as denoting those institutions which cover in their course of study approximately the last two years of high school work and the first two years of standard college work. There are a large number of such institutions through the South; the symposium here presented was gathered at the request of the officers of a number of these schools.—[EDITORS.]

while a book, or the mind of an author expressed in several works, is a unit which is too complex for their literary appreciation.

A text-book like "*Biblical Masterpieces*," edited by R. G. Moulton, and his "*Short Introduction to the Literature of the Bible*" make a simple and surprising revelation to youth of the scope, variety and art of the Biblical writings, and minister to the craving for comprehensiveness, which is characteristic of persons of this age. The individual masterpieces appeal to them through emotion and idea and the literary style captures their fancy.

The biographical narratives of the Gospels and the Book of Acts are assigned to the sophomore year. New Testament History is put before Old Testament History for several reasons. First, it is shorter. Second, the New Testament narratives are less complicated with oriental circumstances and international politics. Third, the historical matter is immeasurably more condensed in the Old Testament than in the New Testament. Fourth, some mastery of a very much larger number of events is necessary in order to trace the development of the national consciousness of the ancient Hebrews than is required to follow the origin and rise of the Christian church. Fifth, it is an advantage to have Old Testament History in junior year in order to have it immediately precede the study of Old Testament literature.

The Literature of the Old Testament, assigned to senior year, involves a study of the development of the different varieties of the literature which it contains, and some work upon its "books," in the chronological order of their composition, the "books" being considered as expressions in various forms and according to a variety of moods, of the course of the development of the religious consciousness of the Hebrew people.

This course should include the history of the composition of the historical books of the Old Testament and as detailed a study as time will permit of the works of Israel's prophets and poets.

A JUNIOR COLLEGE CURRICULUM

R. H. WALKER, PH.D.

Professor of English Bible, Ohio Wesleyan University, Delaware, O.

The contents of the curriculum for the Junior College should be determined largely by the peculiar bent and special preparation of the teacher. It is supremely important that the work should be fresh, vital and attractive, and this can best be secured by allowing the teacher to give those courses on which he is best prepared, and in which his own interest most deeply centers, and if his interest change, the course had often best change with it.

In our own college we give the Freshmen, whose required Bible consists of but two hours a week during the first semester, a course in the New Testament. This year it happens to be Luke's Gospel.

The method is to issue the lesson questions in advance on a mimeograph sheet which fits into the student's note book, and require him to answer these question as best he can after a study of the text and the literature to which he is referred. The following is a sample lesson:

The Ministry of John the Baptist. Luke 3:1-20.

Vs. 1-2. Note the multiplication of Dates. Is this for the sake of giving us exact historical information or because Luke wishes to introduce this great new era in the history of the world with a kind of literary state?

Vs. 7-9. To whom were these words addressed and why this extreme severity? See Matt. 3:7.

In view of the fact that John was a Jew and the son of a priest, what remarkable omission do we find in his admonitions?

Vs. 9. "Now also is the axe laid at the root of the tree." Meaning?

Vs. 12. Who were the Publicans and what especial appropriateness in this advice?

Vs. 14. "Do violence to no man, neither accuse any falsely, and be content with your wages." Paraphrase. Note that he does not command the soldiers to give up their occupation.

Vs. 10-14. What is the one essential thing demanded in John's instructions to his inquirers?

Vs. 17. According to John's own statement what was the chief difference between him and Jesus?

This year the second semester (which is not required) is to be a study of the Pentateuch. We regard it more important, in case the student is to take only the required work, to get him anchored in the Gospels than to have the critical problems of the Old Testament opened up to him, and if, on the other hand, he goes on with his Bible, we find that he is better prepared to study Genesis after he has studied Luke, or one of the other Gospels. Chronologically, Luke before Genesis is the cart before the horse, but pedagogically it is the true order. The student thus learns that there are in the Bible certain absolutely firm foundations for his faith before he meets those distressing disturbances of his Sunday-school point of view that are apt to come in his studies of the Pentateuch. There is no necessity for the cataclysm that often occurs when college students are introduced to modern views of the Bible, if only the wise method and order of approach is observed.

On alternate years, in order to furnish additional elective work for our Sophomores, we give our Freshmen a "General Survey of the Literature of the New Testament." This continues through the year, but students have permission to drop the course, if they so desire, at the end of the first semester, when the required two hours is completed. Last year four-fifths of them elected to complete the year's work. This is a course conducted after the laboratory method, requiring repeated re-reading of the books of the New Testament in search of answers to leading questions as to the main ideas, practical purpose and literary peculiarities of the book. This method is very much better than the all too common procedure which puts a New Testament introduction into the hands of the student and requires him to memorize the results of others. The discoveries which the student himself has made are real to him, and are treasured like the snap-shots of his own camera.

Some teachers enjoy the effort to epitomize the whole Bible in a brief course. If so, the results will probably be good for the students, but we have observed that the attempt to reduce the inspired writings to tabloid form is apt to make an extremely dry dose. It is far more important to introduce the student to a number of different methods of Bible study than to cover the whole Bible.

These various methods we try to exemplify in the advanced courses. We have one semester courses in the Johannine Literature, the Wisdom Literature, The Prophets of the Eighth Century, The Later Prophets, and also a course in General Old Testament Introduction. These courses are given in alternate years in order not to

overload the teachers. The requirements in the Johannine course are exactly the opposite of those in the elementary course in the Synoptic Gospels. In the advanced course the student must prepare his own exegetical questionnaire as well as answer it. In other courses brief essays are required at frequent intervals. This we have found to be a good method for advanced students.

College Bible courses simply must be hard in order to arouse interest, for the Bible yields its great results only after a prolonged hatching process. The goal of the work in the Junior College is to contrive by all methods within the teacher's grasp to bring the student into the prolonged first-hand contemplation of the bare text of Scripture, so that at last the scales may fall from his eyes and he may behold for himself and not another the flaming glories of these writings. If this is once accomplished the subsequent critical handling of the books in the advanced courses will not disturb him.

A CURRICULUM IN BIBLICAL LITERATURE FOR A JUNIOR COLLEGE

IRVING F. WOOD, PH.D.,
Smith College, Northampton, Mass.

The first requirement is a well equipped teacher. Better no course than a course with a poor teacher. Neither piety nor a merely memoriter knowledge of the Bible makes equipment. A scientific knowledge of the subject is as much a necessity in the Bible as in Latin.

The course ought to be more than one hour a week. A school would never dream of putting any other literature into a course of an hour a week, yet to this day many schools have such a course in the Bible. Better one year of three hours a week than four years of one hour a week.

The Bible is a literature. It ought to be treated in the schools as a literature. Ask any wise teacher of Latin, Greek or German what principles he would lay down for a general course in his subject in any particular school. His answer, applied *mutatis mutandis* to the Bible, will give better principles for the curriculum of that school than any general statement of Bible teachers who are strangers to the special circumstances. It is well to ask regarding any college Biblical course, —Would a corresponding course in any other literature be profitable? If not, is there any special reason why such a course should be given

in the Bible? Sometimes there is; generally there is not, and the course ought to be changed.

A college Bible course may have one of two aims: To gain a general familiarity with the field of Biblical literature, or to study some of the most important works or groups of works in it. The first end may be attained by courses in Biblical Introduction. They should be very simple, aiming to give brief statements of the origin, historical background and purpose of the Biblical books. Within each group the order of study should be chronological. I am convinced that, especially for elementary courses, the beginning should not be with Genesis. The prophets are a good group with which to begin; then briefly and with chief attention to the point of view of their writers, the historical books from Genesis to Chronicles; then the wisdom books; then the poetical books; then the single apocalyptic book, Daniel.

In the New Testament the teacher will often choose to begin with the earliest writings, Paul's letters. In the Gospels the chief purpose should be to state clearly their relation to each other and their several points of view. Whether a single course should attempt to cover the whole Bible or not must be determined by circumstances.

The object of the above course is to enable the pupil to realize that the Bible is a body of diverse kinds of literature, and to read it with understanding of the writers' object. Some history will be introduced, but only enough to make clear the position of the writers. A course on the history of the Hebrews is quite a different thing from a course on the Bible, though teachers have not always distinguished sharply between them.

The second type of courses will choose some group of the literature and, giving the introduction to it in the same manner as in the first group, proceed to a study of the content of the books. A group is better for younger students than a single book, for they cannot profit by too concentrated study. A course on Paul's letters, for example, will yield more to the average undergraduate than a course on Romans. The following groups make profitable courses for undergraduates: Paul's Letters, The Prophets, The Wisdom Writings, The Gospels. In general, these courses should be given in the upper years of the Junior College, rather than in the lower years. The teacher of the Bible may well follow the order worked out by the teacher of history; first the general outline, then a more specific study of particular periods. It is even doubtful if the Junior College is the place for any of the more specific study.

I wish very modestly to call in question the wisdom of one course which I find exceedingly common in Junior Colleges, that in the Life of Christ. I question if this subject was not introduced with Sunday school methods, rather than academic methods, in mind. Many teachers are making heroic efforts to teach it in an academic way, often, I believe, with fair success; but I question whether greater academic values would not accrue from other courses. If religious values are desired they are better attained in academic work by indirection than by direction. The Life of Christ should certainly not be made, as it so often is, the first Biblical course taken. The proper academic study of it involves some knowledge of Gospel introduction and a certain literary discipline which is best obtained by some previous general course in Biblical Introduction.

OUTLINE FOR A COURSE IN BIBLE STUDY

PRESIDENT EDWARD D. EATON AND PROFESSOR JOHN P. DEANE,
Beloit College, Beloit, Wis.

This course is designed for four years of study, the last two years of the preparatory school and the first two years of college. It could be covered with some degree of completeness in classes meeting twice a week. A class meeting once a week could follow the same outline, but hardly with the same degree of thoroughness.

I. First Year.

An outline study of the Bible as a whole. This course is given on the supposition that the pupils have spent some time in the study of different parts of the Bible more or less connectedly in the classes of the Sunday school. They need a general survey of the Bible in order to have a comprehensive idea of its nature and its contents. The course presents an outline of Bible history, and at the end of the year classifies the books in groups according to their general character.

Suggested books: Hazard and Fowler: *The Books of the Bible*, gives material that may be used. Chamberlin: *Introduction to the Bible for Teachers of Children*, suggests an order in which the material may well be presented.

II. Second Year.

a. First semester, first half of semester.

The Geography of the Bible. This is to be taught in a series of incidents illustrating the nature of the different parts of the country,

and exemplifying the influence of physical environment on character and history. Incidentally it affords an opportunity for review of the whole Biblical material from another point of view.

Suggested books: Kent: *Biblical Geography and History*. G. A. Smith: *Historical Geography of the Holy Land*.

aa. First semester, second half.

The History of the Bible. This includes the story of the writing and collecting of the books, the rise of the canon, the story of the manuscripts, the translation of the Bible into different languages, and finally the gathering of these divergent lines of transmission into the English translations of the Bible.

Suggested books: Mutch: *History of the Bible*. Price: *Ancestry of our English Bible*.

b. Second semester.

The Life of Christ. The student is expected to master the outline of the life of Christ as presented in some simple manual such as those suggested below. The course aims to give a clear idea of the generally accepted order of events and the progress in action and teaching to be found in the gospel story. It defines the parties and tendencies in Judaism and their relation to the work of Jesus, and seeks to distinguish what is central and essential in his message and his person. The Biblical material of the course is drawn largely from the Gospel of Mark.

Suggested books: Stalker: *Life of Christ*. Gilbert: *Life of Christ*.

III. Third Year.

a. First Semester.

Old Testament History to the division of the Kingdom. The main topics of the course are the patriarchal narratives of Genesis, the work of Moses, the conquest of Canaan, the beginnings of national life in the period of the Judges, the history of the United Kingdom. The point of view is biographical and historical.

Suggested books: Wood and Hall: *Early Days of Israel*, parts 1 and 2; *Days of the Kings of Israel*, part 1. Kent: *Historical Bible*, volumes 1 and 2, entitled *Heroes and Crises of Early Hebrew History*, and *Founders and Rulers of United Israel*.

b. Second semester.

The Hebrew Prophets. This is a study of the history of the Hebrews from the division of the Kingdom, studied from the point of view of the prophetic calling. It is an ethical and religious interpretation of Hebrew and Jewish history through the words of the moral and spiritual leaders of the successive periods.

Suggested books: Chamberlin: *The Hebrew Prophets, or Patriots and Leaders of Israel*. Fowler: *The Prophets as Statesmen and Preachers*.

IV. Fourth Year.

a. First semester.

The Teachings of Jesus. After a brief study of the four gospels as our sources for the teachings of Jesus,—their origin, characteristics, date and authorship,—the class goes on to a study of the teaching of Jesus by subjects. While a manual may well be followed especial attention is given to the independent first-hand study of the New Testament record of the teaching, the pupil being encouraged to collate and to state in propositional form the teaching of Jesus upon the topics under consideration.

Suggested books: Stevens: *The Teaching of Jesus*. Ross: *The Teaching of Jesus*.

b. Second semester.

The Apostolic Age. This course aims to secure a clear idea of the beginnings of organization of Christian life in the church and the motives, scope and success of the first missionary movements of Christianity. This naturally involves a careful study of Acts and of representative epistles of the New Testament. Emphasis is placed upon the personal experience and character of the leaders of the early Church and their several contributions to the development of Christian life and thought.

Suggested books: Gilbert: *Christianity in the Apostolic Age*. Gilbert: *Life of Paul*. Stalker: *Life of Paul*. McGiffert: *Apostolic Age*.

BIBLICAL COURSES FOR JUNIOR COLLEGES

CHARLES FOSTER KENT, PH.D.

Professor, Yale University, New Haven, Conn.

It must be frankly admitted that the entire question of Bible courses in our American educational institutions is at present in a chaotic state. The question is further complicated by the fact that the biblical instruction is often assigned to members of the college faculties who have had no special training for the work, although the task is in many ways the most difficult ever undertaken by a college instructor. Furthermore, it is almost impossible to develop a curriculum adjusted to the needs of the individual students without correlating the biblical studies offered in college with those of the preparatory school on the one side, and the advanced graduate work on the other.

Fortunately a commission of the Religious Education Association are at present making a careful study of the courses offered in the American colleges and preparatory schools as a basis for a more fundamental treatment of this subject. Any suggestions here offered must necessarily be tentative, and they are presented with great hesitation.

The interest which every college student feels during the opening years of his course in heroic personality, dramatic incident and action clearly suggest that the initial approach to the many-sided biblical field should be through a study of the history. The stirring incidents and heroic characters of Israel's history, if rightly presented, appeal powerfully to this interest. The general subject of the first year's course, therefore, should be the History of Israel, including a clear, vivid study of the more important events and characters in their chronological order and in their historical and geographical setting. The significant facts and characters that constitute the early Semitic background of Israel's history should first be briefly considered. Israel's early traditions, found in the opening books of the Old Testament, as well as other difficult problems, may well be reserved for maturer study. The real history of Israel begins with the nomadic period and the sojourn in Egypt, and from this point on it is vividly recounted in the historical books of the Old Testament, and especially in the oldest groups of prophetic narratives. The class should be constantly referred to the older and more important biblical sources; but, to secure the best results, a text-book carefully adjusted to the point of view of middle adolescence, clear in its presentation of characters, inci-

dents and great movements, and proportionate in its treatment of the history, should be placed in the hands of the students. With this equipment it is possible, in a course of three hours, to gain a clear conception of the important characters and events in Israel's history, from the days of the patriarchs to the beginning of the Roman period. Under an experienced and trained teacher, with thorough methods and a rigid exclusion of all secondary questions, practically the same result might be obtained in a course of two hours a week throughout the year.

With the background of this first year's study, it is possible in the second year with the same method and a carefully prepared text book to gain a definite conception of the character and work of Jesus and of the early Apostles, and thus to lay the historical foundations for all subsequent biblical study. This course might be designated as *The Origin and Early History of Christianity*. Already text books of the character described are being prepared to meet these needs.

The work of the third and fourth years is not as clearly defined by the interests and capabilities of the students and the character of the subject matter, as that of the first and second years. One fact is obvious: at this age the basis of work should be a syllabus that will outline the course in detail, guide the student to the Bible itself, introduce him to the most important literature and teach him how to use it with the greatest profit and economy of time.

Where trained instructors are available, it is best to offer several elective courses so as to allow the students to a certain degree to exercise their individual choices. An important course, largely informational, would be on *The Contents and History of the Books of the Bible*. It should include a study of the structure of the Bible as a whole, the history of the different versions, as well as of the origin, contents and history of the individual books.

Another intensely practical course would be on the *Teachings of Jesus and the Apostles*. Another line of approach is the study of the Bible as Literature. The natural basis for this study is a classification of the different writings under the seven general divisions: (1) narratives, (2) prophetic addresses, (3) apocalypses, (4) epistles, (5) laws and legal precedents, (6) lyrical poetry (including the Psalms), and (7) wisdom poetry. The literature of the Bible is so vast that this study could be carried through in one year only by selecting the great masterpieces which are typical of the literature of each group. By a careful selection it is possible to give the students that knowledge of the more important writings of the Bible, which is essential to the intelligent study of modern literature, as well as to the appreciation of

the great literary products of Israel's prophets, priests and sages and of the early teachers of Christianity.

Still another line of approach, which must in the future receive far more attention than it has in the past, is a study of the religious values of the different parts of the Bible and their practical use in the work of religious instruction. This study necessarily requires a practical knowledge of psychology and of the characteristics of childhood and adolescence. It is in many ways the most fruitful and effective method of studying the Bible.

Another course which might be reserved for graduate work, would take up the study of the aims, methods and teachings of Israel's great teachers, including those of the Great Teacher and his apostles.

Experience has practically demonstrated that the method—now in wide use in our American colleges—of studying the history, literature and teachings of each period together, while attractive, has many serious disadvantages. It means, in the first place, that many students in colleges where the biblical work is elective never get beyond the Old Testament in their college study of the Bible. Furthermore, the subject matter is so vast, varied and confusing that the final impression made upon the minds of the students is usually vague and lacks that concreteness which is essential to effective work, and which can be obtained only by following a definite line of study, as, for example, the historical or literary or educational.

The time has certainly arrived for a careful and thorough consideration of the biblical courses in our American educational institutions and for the working out of a systematized curriculum which will be adjusted to the needs and interests of the student from the preparatory school period on to the advanced work of the graduate school, and which will not consist, as at present, of overlapping and conflicting courses, but will be systematic and progressive. Such a curriculum would not necessarily demand a large proportion of the time of each individual student, but should and would give as a result a complete and thorough knowledge of the history, literature and teachings of the Bible, and of the practical values of the message which it presents, expressed in the terms and measured in the values of modern life.

Another important task, that should be taken up in the near future, is the practical adjustment and co-ordination of the work done in the voluntary Bible study classes of the Christian associations with that offered in the college curriculum. That these different types of Bible study are not conflicting but indispensable to each other is perfectly evident. At present, however, in most colleges there is no in-

telligent co-ordination. Instead of strengthening each other, they are often regarded as rivals for the time and interest of the students.

That which must ultimately determine the contents and character of the biblical courses offered in our American educational institutions is a clear definition of the aims to be attained in this work, and above all a full recognition of the vital part that it must play in the education of the citizens who are to meet and solve the great problems of the city, church and state.

RELIGIOUS EDUCATION IN THE COLLEGES*

Are the colleges of this country doing their full duty by their students in the matter of the moral and religious elements of education? It is easy to assume a fault-finding attitude and to demand impossibilities or to overlook what is being achieved. But it is neither pessimistic fault-finding nor impracticable idealism to recognize that there are desirable possibilities in this direction which the colleges are not achieving.

A recent writer in *Science*, himself a college professor of chemistry, indicts the colleges as having lost the clear vision of their function which they had in their early days, when three-fourths of their students were preparing to enter the Christian ministry. His remedy is first to make all the curricula of the college pre-professional, i.e., to limit the work of the college to preparing men to enter upon a specific course of professional study, and secondly to let all the instruction be a discipline in the solving of problems. It ought to be added that the writer would not make the proposed pre-professional curricula extremely narrow, holding that there is ample room for breadth as well as intensity. If this latter qualification be broadly enough interpreted, it would seem difficult to dissent from this opinion. A college course ought to contribute positively and definitely to the student's preparation for the business of life, and the business of life is three-fourths the solving of problems; but the chemist's problems are not all chemical, nor the lawyer's all legal. Life is larger than any profession, and every man is more than his professional title expresses.

Moreover—and it is that we wish at present to emphasize—into a large proportion of the most important problems which the college graduate will be called upon to solve there enters a moral and religious

*This article is so pertinent to the discussion in this issue of RELIGIOUS EDUCATION that permission for its reprinting has been secured from the editors of *The Biblical World*, in which it appeared editorially, October, 1910.

element of no small moment; and for the right solution of these problems there is needed, in the first place, a clear grasp of moral principles and a consent of the will to the highest ideals, and, in the second place, some broad knowledge at least of the past experience of men in reference to these matters.

Consider, for example, such questions as these. Is the Christian church a useful force in the community, and an institution to be conserved? What attitude toward it, or part in it, ought I personally to take? The progressive and the conservative tendencies in religious life: which makes most for human welfare and the conservation of true religion, and what ought to be my attitude toward them? Existing social institutions and current methods of business life: ought I to contribute to the improvement of these things, or are they *data* to be accepted, my duty being limited to conducting myself personally as righteously as possible under these conditions? The effort of Christians to extend their influence as Christians to non-Christian lands: is this a chimerical fantasy of partisan enthusiasts, an unjustifiable invasion of the rights of others, or is it the legitimate and necessary expression of the altruism of Christianity? These are but examples of the questions to which every thinking man must assume an attitude. But if so, it needs no argument to show that the four years spent in college in the formative period of youth, in what should be an atmosphere of study and thought, cannot fail to affect the student's attitude toward them, and that the college is not without a measure of responsibility in the matter.

This general fact, we believe, demands special emphasis at this time because of certain facts that are in a measure peculiar to the present time. Among these is the progress of biblical studies, and the many new questions that have been raised by this progress. Neither the progress nor the raising of the questions is to be deprecated. But they make it necessary that if the student is to leave college fitted to take an intelligent attitude toward the church, especially if he is to be an effective force in the church, he shall have had some preparation to face these questions. A second fact which emphasizes the need of moral and religious education in the college is the present position of philosophical studies in college. Time was perhaps when philosophy was either neutral in its attitude toward religion, or a positive force in its favor. We are very far from affirming that it is to-day hostile to religion; but no one who knows the situation can doubt that philosophy as taught to-day in many, if not in most, of our colleges, raises questions the answers to which are likely profoundly to affect not only the personal religion of the student, but eventually also the place of

religion in our national life. A third fact is the rapid progress that has been made in recent years in sociological studies. So far from regretting this, it is a thing to be rejoiced in. But again it forces on the attention of thinking men a multitude of difficult and far-reaching questions. And, to mention but one more fact, the drawing of all nations together through the perfecting of means of communication, and the increasing intercourse of nation with nation, is rapidly making it necessary for thoughtful men to take part in the decision of questions not only of the village, and city, and state, and nation, but of the world.

If it be alleged that to ask the college to prepare a man to answer all these questions is to demand impossibilities, and that to expect the student to prepare in college to answer them is to load upon youth what belongs to after-years, this is no doubt in a measure true. Yet it is also to be said that the college student has a right to expect that his college days will give him at least an introduction to the great problems of after-life. What the student begins to learn in college, of this he may pursue the study to any extent thereafter; in the majority of cases that on which he makes no beginning in college or professional school he will not afterward find the leisure to take up *ab initio*.

What then ought the college to do for its students in this direction? In the first place, the college cannot shirk responsibility for creating an atmosphere and influences favorable to the development of strong moral character. This responsibility does not belong to the college alone. It rests on parents also, on the church, and on the man himself. But the college has a large share. It invites parents to send their sons and daughters from their homes to the college; it invites the students to come. It owes it to them, and to the nation, that having taken the students under its care it shall not do less than its utmost to see that they leave the school confirmed in practical adherence to the highest moral principles.

In the second place, the college owes it to its students to see that as far as possible they have opportunities to make a beginning in the study of the great moral and religious problems that are sure to confront them in after-years. Every college recognizes this obligation in respect to philosophy, economics, and politics. It is surely not less real or weighty in the sphere of morals and religion. The difficulties that state institutions may encounter in meeting this obligation, we need not now discuss. For in fact either by their own efforts, or through the co-operation of the religious forces of the state, the need of which we speak is now being more adequately met at several of the state universities than at many of the denominational colleges. The

former have made rapid progress in this direction in recent years. It is, we fear, the colleges founded by religious bodies that are lagging behind.

Such studies as we speak of cannot, as a rule, be required of all students. But courses on the religion of the Bible, on the rise of Christianity, on the history of the church, treated in outline and with a view to showing how we acquired our present-day religious institutions, on the religious condition of the world to-day, and on the present-day problems of Christianity, fall, we believe, legitimately within the scope of the studies which may be offered in a college that provides electives at all. They should in every case be planned specifically for college students—theological courses thrown open to college students will not answer—they should be conducted by thoroughly competent instructors, and should be at the same time scientific in method and calculated to give wise direction to future thinking and action. They cannot of course be exhaustive, but they may be thorough.

Is it asking too much of our colleges, especially of those which were founded by religious denominations with a distinctly moral aim, that they shall undertake to render this service to their students, and through them to the church and the nation? Much is being done in this direction. Much remains still to be done.

CHAPEL SERVICES AT A WOMAN'S COLLEGE

JOSEPH R. HARKER, PH.D.

President Illinois Woman's College, Jacksonville, Ill.

How to make the college chapel service both interesting and profitable, has been a subject of much study and some anxiety in college administration. The Illinois Woman's College at Jacksonville has solved this problem in such a way that the regular chapel service is the most interesting and inspiring feature of the daily program. Visitors to the college are usually impressed with the heartiness with which the students enter into the service, and with its great educational and spiritual value.

For many years it has been the custom at these services to recite together passages from the Scriptures. The entire college body know the following selections:

Psalms 1, 8, 19, 23, 24, 84, 103, 121, 139; Exodus 20:3-17; Ecclesiastes 12:1-7; Matthew 5:3-16, with other selected verses from the Sermon on the Mount; Matthew 11:28-30; John 14:1-6; John 15:1-8;

I Corinthians 13, the love chapter; Ephesians: 6:10-18, the armour verses; Philippians 4:6-8; I John 1:5-9; besides many shorter selections or single verses.

The students also unite in the chapel prayers. The Lord's Prayer may be chanted or recited. The following prayer is frequently used, made by combining Psalm 143:8; Psalm 19:12, 13, 14; and Psalm 139:23, 24.

"Cause me to hear Thy loving kindness in the morning,
For in Thee do I trust.
Cause me to know the way wherein I should walk,
For I lift up my soul unto Thee.
Who can understand his errors?
Cleanse Thou me from secret faults.
Keep back Thy servant also from presumptuous sins,
Then shall I be upright,
And I shall be innocent from the great transgression.
Let the words of my mouth,
And the meditations of my heart,
Be acceptable in Thy sight,
O Lord, my Strength and my Redeemer.
Search me, O God, and know my heart,
Try me and know my thoughts,
And see if there be any wicked way in me,
And lead me in the way everlasting.

These six verses make a most appropriate prayer which the students are urged to use as a prayer on first awakening in the morning. Other Scripture prayers are also used, verses from Psalm 119, and some of the prayers of Paul.

Many of the hymns in our Church Hymnal, which the students have memorized, are also used as prayers, being sung softly while all heads are bowed. In this way such hymns are used as

"Father, whate'er of earthly bliss,"
"Lord, for to-morrow and its needs, I do not pray,"
"My Jesus, as Thou wilt,"
"My God, my Father, while I stray."

For an evening prayer, "Softly now the light of day" is appropriate. These hymn prayers are beautiful and very effective, and many of the hymns are especially adapted to this use in the public service.

The service is generally opened with the Doxology, the Apostles' Creed, and the Gloria, the entire school standing. During the prayers, all heads are distinctly bowed.

In addition to the Scripture passages and prayer hymns memorized as above, the students are urged to memorize as many as possible of the standard hymns of the Church, so that they may sing them without the books. The Methodist Church Hymnal has been the college hymn book for many years, and experience shows that students enjoy these standard hymns and standard music of the Church much more than the more popular and temporary religious songs of the day.

It was not difficult to introduce these exercises, but it required perseverance. The first year the students met once a week for part of the year, and spent half an hour memorizing special passages. After that it was comparatively easy. The leader needs to be sure of his own knowledge of the passages selected, and it is essential to the success of the plan that there should be such a number and variety of Scripture selections and hymns memorized as will avoid monotony and formality. The students never know which selections are going to be used, a different selection being used every day.

Experience has shown that the plan is quite successful, and that it has been well worth all the time and labor put upon it. Among the sweetest, most helpful and most permanent memories of the Woman's College are those associated with its chapel service. The minds and hearts of the students have been enriched by these inspired selections; and in their after-college life these words, hid in their hearts, have been a shield against temptation, a tonic to faith, and an abounding source of joy and strength.

THE HOME AND ITS RELATIONSHIPS TO THE CHURCH

ERNEST BOURNER ALLEN, D.D.
Toledo, Ohio.

This topic is sometimes treated with great wisdom and finality by bachelors and non-church members! As a proud father, and the pastor for ten years of a Sunday school of over fifteen hundred members, I humbly confess there are some things I do not know about it but am willing to learn from the aforesaid bachelors and non-church members!

The topic is stated abstractly in terms of institutions but it deals with life. It cannot be treated solely from the standpoint of an

ideal home or church but from the standpoint of the *actual*. The actual is a somewhat hazy "*average*" home or church and every man's "*average*" depends on his experience with children and churches or whether he relies on academic theories about them. Denominational ideals and policies also differ widely in the training of our youth. Homes vary so much that a classification is almost impossible.

In brief, the theme requires us to state how the home and the church can and must co-operate in moral and religious training, in securing character and efficiency. We shall remember that public school leaders are demanding that more definite moral instruction be furnished the pupils; but we cannot discuss whether home, church or school must do the work alone, or what part of it each can take, if all work together. We are limited in this paper to home and church, with the implied presence of a third factor in the problem.

I. What Should the Home Do?

Various ideals, historically considered, are suggestive. For the Jewish home the Law made every parent a teacher, Deut. 6:6-9. It was not a union of church and state but of home and church, peculiarly effective in a theocratic form of government. The religious life of the Greek and Roman civilizations was closely knit-up with the state. Patriotism was inculcated both in the home and in public worship. The ethnic religions have been related to home and state but the governmental life has been so undemocratic and the home so depreciated that neither home nor religion has been adequately useful. The Mohammedan ideal has trained the boy, very narrowly, and kept the girl in ignorance, while the home life has been relatively lost. Undoubtedly the old Jewish ideal is nearer the Christian ideal, so far as the latter finds expression.

The homes which to-day recognize and fulfill the Christian ideal of obligation are few in number. The ideal itself has undergone radical changes in the last two or three decades. Returned missionaries, familiar with the home life of the preceding generation, comment on the absence of family prayer, catechetical instruction and the memorizing of the Bible once more common. Mr. Thomas Wentworth Higginson, in a delightful personal retrospect and confession, enumerates similar changes in his own home life, although his parents and ancestors practiced these customs. Just what has come in to take the place of these habits is hard to say. Few homes have even a "children's hour." Many children seem to be indifferently "farmed out,"—to the church for morals, to the school for reading, writing and the rest.

Other homes are so oppressed with a sense of responsibility that the children suffer. Excessive moralizing creates some distaste for re-

ligion. Children are compelled to attend church and Sunday school, without any supplemental work by the home to make such duties reasonable and vital. Not all such homes turn their entire attention to emphasizing religious instruction. They are often the slaves of such educational fads and fancies as their locality may afford. The children have more things to do out of school than in it. Some of them die young, others break down early, and some survive. The home in its genuine eagerness to give the children every opportunity, has burdened them too heavily. Morals as well as nerves meet disaster.

Other homes deliberately oppose religious training whether in school or church, and it is absent from the home curriculum. Obedience and honesty are not required, sometimes they are not even illustrated. Boys have lost their fathers, in the pressure of our modern economic life. Girls have lost their mothers, in the same pressure, or else by reason of certain superficial social demands. The moral training of example is therefore considerably weakened by the absence of personal contact.

Here we have them all,—homes indifferent, antagonistic, ignorant, ideal. What have we a right to expect them to do? How shall we secure any uniform result with so variable a standard? The times in which we live give more liberty, impose more restrictions, and demand greater results from the home than in almost any other age. Let it be understood that this diagnosis is not criticism. It simply reviews the facts in order to face the difficulty.

II. What Should the Church Do?

In turning to this division I am far from admitting that there is no responsibility on the home to change present conditions. It has seemed most helpful in the present instance to approach the constructive suggestions from the standpoint of the church.

1. The church must *supplement* the interested home. Through its pastor and teachers it must co-operate in every endeavor the home may be making for the religious training of the child. It must not underestimate the deep desire in the home to have the children turn out well. This is an asset it can count upon in its own work. But desire is often lacking in knowledge and the church must therefore be prepared to suggest a program to the home and to carry it out. This should be in printed form, if possible, or readily explained by its workers. When the church approaches the interested home with a program for a common task co-operation increases.

We have not yet reached the limits of progress and helpfulness wherever church and home recognize the unity of their task. The church cannot afford to be arrogant in relation to homes which are

anxious to do something, but have done little on account of ignorance, lest interest be destroyed and irritation result. Then little can be done. The home cannot afford to dismiss the proffered help of the church in its important task. Let both come together on the ground of common responsibility and work out their problem. Working out the problem may be accomplished by educational sermons; visitation by teachers; socials for parents and teachers; mother's clubs; special days for parents in church and Sunday school; the distribution of literature; an approach along the line of physical needs, leading up to the spiritual.

2. The church must *stimulate* the indifferent home. All its special days will give opportunity to invite visitors and display the work done. More than one home has been given a vision through a child's share in a Sunday school concert. To show what one child can do is to arouse an indifferent parent to see what *his* child might do.

By social service for children who have no home help, these same homes have been led to seek the church aid in moral training. A modest gymnasium, a playground, a cross-country run with the boys, a picnic,—each has won the way to the thoughtless parent's heart and stimulated his moral sense.

3. I am most concerned to speak of the imperative opportunity of the church to *surpass* the negligent home, the home more than indifferent.

Let it be remembered that *the church is the only agency dealing with the nation's childhood in a representative and systematic way for purposes of moral instruction*. It exists for that purpose. So does the home, but the latter lacks the unity and co-ordinated power which the church secures in organization. The home does not build on experience except slightly when there is more than one child in its precincts. The church does make progress by the accumulation of facts, failures and successes. The literature at present available is a vast treasure in resources.

In spite of all the machinery at the disposal of the church it is startling to reflect that *for every child of school age in Sunday school to-day there is another one outside*. There are 15,000,000 enrolled in the Sunday schools of North America, and these include many adults. According to the 12th census 34% of the population, or 28,643,726, is between the ages of 5 and 20. Perhaps one-half of the number outside the range of the church for religious training are from homes where very little such training is given. But do they not get it in the public school? Let us see.

It is stated by public school authorities that half the children therein enrolled do not go beyond the sixth grade. In some states the proportion is seven-eighths. The amount of actual religious training they receive before that time is very small. After they leave school they join the army which is neither in the church nor the Sunday school. There are thousands of newsboys, night and day messengers, elevator boys, cash girls, mine and factory employees, who do not come in the range of influence of the church and are not adequately trained or protected at home. The church as an institution is far abler to attack the problem than the home. It can create public sentiment and muster the forces which make for improvement.

Herein lies the value of supplemental social service by the church. It must speak vigorously in favor of adequate laws against child labor. Having prevented exploitation it must provide for the child thus released, lest idleness becomes a worse evil than compulsory toil. If the home cannot support itself without a child's labor it must be aided. School doors must be opened, playgrounds provided, health protected. The glaring temptations of the city must be minimized. Rational pleasure must supplant that which is tainted. Scientific approach to the boy in the "gang," adequate knowledge of the physical, mental and spiritual opportunities of the adolescent period, must enlarge the church's vision, equipment and work. The task is great when we take it up with the home that is moderately interested; it is stupendous and challenging when we face it in connection with the ignorant, the thoughtless, the selfish home.

Furthermore, it must be a *united* church, which does the work so far as investigation of conditions, correction of evils, comparison of difficulties and results and the working out of a program is concerned. Each community must have its group of workers investigating, agitating, planning, achieving.

Training Religious Leaders

ST. LOUIS CONVENTION

March 11-14, 1912

HARMFUL AND HELPFUL HYMNS

A STUDY OF RELIGIOUS MUSIC FOR YOUNG PEOPLE

AVIS KNIGHT,

Hartford School of Religious Pedagogy, Hartford, Conn.

Music to-day has become an important factor in the training of young people in secular education. The colleges are adding departments of music with specialized instructors for each different phase of the subject, these music courses yielding equal credit with other courses of study. Various methods and systems have arisen for teaching music in grammar schools, and according to the latest method, every child is not only made to sing, but taught how to sing correctly. All teachers in Germany must know music; in England there are special schools for choir boys. If the importance of song is thus recognized in secular education, how much more should it be recognized in religious education!

The superintendent of music in the schools of a large city upholds the importance of music because of the following reasons: (1) The emotional effect. Music gives an avenue of expression for a common emotion, for example, patriotism. (2) The ethical effect. The effect on pupils' conduct is noticeable. Music tends to increase enthusiasm in regard to school work itself. (3) The intellectual effect. Sight reading quickens the powers of attention and concentration as nothing else can, for there sight, comprehension and execution must be instantaneous. (4) The aesthetic effect. Music affords direct contact with beauty in its various forms such as tone quality, harmony, rhythm, melody and form. Have not all these effects religious significance as well?

The prevalent belief that young people prefer the lighter music accounts for the provision of song books, filled with rag-time, for their benefit. At a Christian Endeavor Conference of six hundred people in Chicago a discussion was advanced as to the hymn book to use in Christian Endeavor meetings. Practically all present, including the singing leader himself, were opposed to using the church hymnal here. When the report was made that it was going to be tried, one member declared, "The whole thing will be a failure!" On a missionary Sunday in a Chicago church, the Sunday school was requested to sing missionary hymns from the church hymnal. But the choir-master objected and at first refused to play if those hymns were used by the

young people on the ground that they would not sing them well. To quote from Prof. Pratt of Hartford Theological Seminary, "This evil—the exclusion of standard and fine hymns and tunes by those of less value, but not less practicality—is real and deplorable. Different observers with varying experience and varying opinions about what is most worthy of preservation would put the matter in different ways and cite different examples, but all would unite in saying that the rage for hymns and tunes written by the yard for wide sale among churches in search of what is cheap and easy has been and is a serious evil. Even our more intelligent young people are singularly ignorant of standard and historic examples of hymnody."

In view of all this, questionnaires were sent out to the young people of Sunday schools of different denominations to ascertain the style of hymns preferred by young people from eight to twenty years of age. The denominations represented in the answers were Congregational, Baptist, Methodist, Episcopal, and Presbyterian. The present study is based upon four hundred and seventy-four answers. The questions asked were:

1. Do you like to sing?
2. Would you rather sing yourself or hear others?
3. Mention a few of your favorite hymns in the order of your preference.
4. In the case of your favorite, is it the music or the words that appeal to you?

Age..... Sex..... Denomination.....

In answer to the first question, "Do you like to sing?" 407 out of the 474 replied, "Yes" (86%). Sixty-four answered, "No," and the rest answered, "Sometimes." Of those answering in the affirmative, many emphatic terms were found as "Yes, I love it," "Crazy about it," "Yes, very much," "Sure." The answers have been tabulated with reference to age and sex. Not all could be included in this as not all specified age and sex both. Four hundred and forty-four answers are included. Nine percent of the boys and only two percent of the girls say they do not enjoy singing. The boys' dislike may be due to the changing of the voice at that age.

The answers to the second question, "Would you rather sing yourself or hear others?" suggest that the question may have been misunderstood as meaning sing alone, for 260 preferred to hear others. 126 preferred to sing themselves, and sixty-five answered "Both." Others specified such conditions as these: "Others, if they pronounce the words distinctly," "Others, if they can sing better than I," "Depends on the voice of the singer."

Coming now to the hymn preferences, we find very interesting facts. 1,269 preferences were expressed. These included 227 different hymns of all the various styles, showing familiarity with all such hymns as "Abide with me" to "When the roll is called up yonder," "Will there be any stars in my crown," and "Nobody knows but Mother." Of the 474 answers, the favorites are as follows, by number of votes:

Onward, Christian soldiers.....	108
Nearer, my God, to Thee.....	78
I love to tell the story.....	62
Abide with me.....	46
Stand up, stand up for Jesus.....	44
Holy, holy, holy, Lord God Almighty.....	40
Jesus, lover of my soul.....	37
Rock of Ages.....	34
Lead, kindly light.....	33
America.....	27
I was a wandering sheep.....	26
O little town of Bethlehem.....	23
Fling out the banner.....	23
Adeste Fideles—O come all ye faithful or How firm a foundation.....	23
What a friend we have in Jesus.....	20

As will be seen, the two most popular are "Onward, Christian Soldiers" and "Nearer, my God, to Thee." The former is the favorite of children from nine to twelve; the latter is the favorite from twelve to twenty. In a Y. M. C. A. camp of forty to fifty boys between the ages of twelve and sixteen, the boys were accustomed to sing every night. The hymn they asked for more than any other was "Nearer, my God, to Thee." One day the boys climbed Mt. Monadnock. They reached the summit just at sunset whereupon they said they wanted to sing Nearer, my God, to Thee. The height, the time of day, the setting sun, "My rest a stone" all seemed appropriate and showed this hymn to be in their minds brought out by this occasion. A pastor (of a church from which no questionnaires had been received) testified that in his Sunday school "Nearer, my God, to Thee" had always been a favorite with the young people. In a girl's boarding school of about fifty girls from thirteen to twenty years of age the same hymn was one of the three greatest favorites—the other two being "Lead, Kindly Light" and "Abide with Me." These results were obtained from a test which the singing leader made because one of the teachers supposed the girls would prefer the lighter music. On

the other hand, "Onward, Christian Soldiers," is the favorite from nine to twelve. In a certain Sunday school, a class of boys ten or eleven years of age took that as their class hymn. It is interesting to see that of those preferring this hymn, the majority choose it because of the music; of those preferring "Nearer, My God to Thee," the majority choose it because of the words. This may be due, however, to the fact that those preferring "Nearer, My God to Thee" are older and so think more of the words they are singing. Considering the proportion of boys and girls choosing these two hymns, those choosing "Onward, Christian Soldiers" were 54% boys, 46% girls; those choosing "Nearer, My God to Thee" were 64% girls and 36% boys.

The answers have been tabulated according to the separate denominational Sunday schools from which they come. The large number of preferences in every case indicate that the children could not have been very much influenced by each other or by the hymns sung that day.

Episcopal Sunday school, 37 reporting, ages 8-15. 105 preferences, 34 hymns. Onward, Christian Soldiers, favorite, next: Holy, Holy, Stand Up Stand Up for Jesus.

Episcopal Church Choir boys, 18 reporting, ages 10-16. 46 preferences, 17 hymns. Peace, Perfect Peace, favorite; Onward, Christian Soldiers and O Come All Ye Faithful, equal.

Congregational Sunday school, 35 reporting, ages 14-19. 66 preferences, 40 hymns. Nearer, My God to Thee, favorite.

Congregational Sunday school, 12 reporting (all boys) ages 13-17. 21 preferences, 14 hymns. Nearer, My God to Thee, favorite.

Congregational Sunday school, 108 reporting, ages 11-15. (Senior room) 110 preferences, 49 hymns. Abide with Me, favorite; Onward, Christian Soldiers, Nearer, My God, to Thee. (Junior room) ages 9-12, 157 preferences, 38 hymns. I Love to Tell the Story, favorite; Onward, Christian Soldiers.

Congregational Sunday school, 87 reporting, ages 14-24, 278 preferences, 80 hymns. Abide with Me, favorite; Nearer, My God to Thee.

Presbyterian Sunday school, 6 reporting, ages 10-16, 13 preferences, 6 hymns. Holy, Holy, Holy, favorite.

Methodist Sunday school, 28 reporting, ages 11-20, 66 preferences, 32 hymns. Nearer, My God, to Thee, favorite; Jesus, Lover of My Soul.

Methodist Sunday school, 14 reporting, ages 12-20. (Note here that there are almost as many different hymns as there are preferences expressed, then notice the style of hymns evidently used in the

school, none of which were popular enough to be duplicated.) 30 preferences, 27 hymns. O That Will Be Glory for Me; Did You Ever Feel Discouraged; Never Give Up; Nor Silver Nor Gold; No Not One; Throw Out the Life Line; Where Is My Wandering Boy Tonight.

Baptist Sunday school, 30 reporting, 99 preferences, 60 hymns. Onward, Christian Soldiers, favorite; Fling Out the Banner; Crown Him with Many Crowns.

Baptist Sunday school, 61 reporting, ages 9-17, 167 preferences, 60 hymns. Onward, Christian Soldiers, favorite; Nearer, My God to Thee; Stand Up, Stand Up for Jesus.

Viewing the entire list (including those not stated here) one is surprised at the lack of hymns of action. Most of the favorites deal, not with Christian service and activity, but with states of feeling. For instance, only four missionary hymns are named. There are a few hymns of action as, "Work for the Night is Coming," "Stand Up for Jesus," but the majority are such as, "Nearer, My God to Thee," "Jesus Lover of My Soul," "Abide with Me," "My Jesus I Love Thee." From these returns, it is the Episcopal and Baptist Sunday schools that give most of the hymns of action; the Congregational the states of feeling. It is noticeable that so many quiet, often solemn hymns are the favorites. Hymns with minor strains are often mentioned, especially, "Christian, Dost Thou See Them?" One boy of seventeen likes that most solemn hymn, "'Tis Midnight and on Olive's Brow." Some hymns seem very inappropriate and amusing choices for young folks as "Weary of Earth," "O Paradise! O Paradise!"; and one girl's choice of "With Tearful Eyes I Look Around," which she chose, she said, because of the words.

In view of the answers to the questionnaires, we are forced to the conclusion that it is a mistake to suppose the cheaper, lighter music is that which young people want. Where this is used, there are hardly any two preferences alike, showing that this style is not popular and that it has no hold upon the minds and hearts of boys and girls. Young people, whether of different places or denominations, actually prefer the hymns of true worth, the so-called standard hymns. Recognition should be given to this fact. Their souls should not be starved on the trashy hymns. If they like the best, give them the best! What they like best they will sing best.

Development of any kind is largely furthered by the proper atmosphere and environment. Enthusiastic singing of splendid spiritual hymns can create a spiritual atmosphere and inspire youth to service as nothing else can, for "music begins where words leave off."

Music may be used to affect the spiritual life as patriotic songs color the national life of different countries. Haweis says philosophers have often been at a loss to explain the secret of the strange power which patriotic songs exercise over armies and nations—that historians have been content to simply record the fact, but that all mystery is at an end when we attribute to music the power of pitching high the plane of the emotions and driving them home with the most efficacious energy.

One answer read, "All of the old familiar hymns. "Since familiarity helps preference, we should make children familiar with the best. Just as, if we give girls and boys yellow literature when they are young, we cannot expect them to like the classics when they are old, neither should we feed them on the Moody and Sankey type of hymns because they are young, thinking they will like the better style when older. Children will naturally like the best if their early environment is good.

There should be more good hymns of action sung. It would seem natural that action hymns would be the choices of young people. But many such hymns are of lighter, cheaper style, as "Rescue the Perishing," "Throw Out the Life Line," "Let the Lower Lights Be Burning," and this style has been found to be unpopular with boys and girls. Their own taste leads them to choose the better music; but when our great hymns were written the stress of religion was put on states of feeling, hence the majority of the old, beautiful hymns are passive. At the present day more stress is laid on activity, hence there is great need of some new hymns to express this idea in well written music. The way in which a new hymn of this kind, "O Zion, Haste, Thy Mission High Fulfilling," has been received among young people and the enthusiasm with which it is sung at large college conferences shows how such hymns would be appreciated and what good might be done through them.

Encourage memorizing the best hymns. If good hymns are memorized in youth, they will expand in meaning as age and experience increase. "One of the firmest anchors of the soul is the hymn of childhood; and if that hymn in later life proves unworthy or trivial in the retrospect, the result is likely to be unsettling to the very foundations of the religious emotions."

RELIGIOUS EDUCATION IN YOUNG PEOPLE'S SOCIETIES

HERBERT L. WILLETT, D.D.,
Professor, University of Chicago

There are two extreme types of young people's organization, somewhere between which it is necessary to find the appropriate place for the individual chapter or group to stand. The first is the tendency toward a mere prayer meeting life, of a more or less highly emotional character, which satisfies itself easily with the expression of religious feeling and arrives at nothing practical or permanent. The opposite extreme is that of a group which devotes itself with definiteness and exclusiveness to lines of study supposed to be advantageous to its intellectual and religious growth, but thereby losing the larger view of Christian service and the development of the spiritual life. There is danger in both of these extremes and both ought equally to be avoided. The young people's organization is not a mere prayer meeting, neither is it a mere study circle. Both have their values but they are only a part of the whole.

There is great need of elasticity in the preparation of programs of work for the young people. No two chapters are alike. They are as different as individuals. The plan that will work in one case may be wholly unsuited to another. The "Procrustian bed" cannot fail to work disaster in the case of young people's circles. Every individual society needs such personal inspection, study, and wise adjustment as the individual child in school work.

When this has been said, it still remains that in a normal program for young people's work there should be found some ample place for courses of study. There are few chapters in which no work of this kind can be undertaken. It is true that this is not a first concern. The young people's society is not a study guild but a training school for service. Yet intelligent training signifies also acquaintance with the great disciplines with which the church, as a whole, must concern itself. To my mind these are four in number: the Bible, Christian history, missions, and social service.

The Bible courses should be planned rather to introduce the student to the Bible as a piece of literature than to secure his attention to minute parts of it in exegetical studies. The story of the English Bible, the general divisions of the word of God, and the relations of

part to part with some few representative book studies to illustrate the process, are of greater value for the type of mind with which we are dealing here than courses of study in prophecy, Christian doctrine, or Hebrew history.

A number of denominations provide histories of their own organization for their young people. It is questionable whether this is wise unless it be made a small and appropriate part of the general discipline of Christian history. Denominational history, separate from the general outline of the church as a whole, cannot fail to be narrow and to have a tendency toward denominational self-interest rather than Christian service.

On missions nothing need be said, for the text books on this glorious work of the church so essential to its success, are numerous and multiplying.

But a new duty awaits us just at the present moment in leading the young people to awareness with regard to the relation of the church to the social order of our generation. The whole study of the relation of the church to industry, to commerce, to womanhood, childhood, and moral uplift is one of the things to which fresh attention is being given, notably in the studies of the American Institute of Social Service. Such themes ought to have a place in the educational program of a young people's organization.

A PLAN FOR THE STUDY OF THE CRIMINAL MAN*

BY ARTHUR MACDONALD, WASHINGTON, D. C.

Honorary President of the "Third International Congress of Criminal Anthropology," of Europe.

The greatest of all studies is that of man himself as he is to-day. A scientific investigation of man must be based primarily upon the individual, who is the unit of the social organism.

If we are ever to have sufficient definite knowledge of living human beings that may become a *science*, it can only be done by the careful study of large numbers of individuals. The more thorough the study and the larger the number, the more useful such investigation can be made to society.

*Published in the Proceedings of the "Imperial Academy of Sciences of St. Petersburg."

As in machinery we must first repair the wheels out of gear, so in society we must first study the criminal, crank, insane, inebriate or pauper who can seriously injure both individual and community. Thus a worthless crank, by killing a prominent citizen, can paralyze the community. The injury from such action is often beyond calculation. Governments pay out millions to catch, try, and care for criminals, but give very little to study the causes that lead to crime.

The study of man, to be of most utility, must be directed *first* to the *causes* of crime, pauperism, alcoholism, degeneracy, and other forms of abnormality. To do this the individuals themselves must be studied. As the seeds of evil are usually sown in childhood and youth, it is here that all investigation should commence, for there is little hope of making the world better if we do not seek the causes of social evils at their beginnings.

The most rigid and best method of study of both children and adults is that of the laboratory, with instruments of precision in connection with sociological data. Such inquiry consists in gathering sociological, pathological, and abnormal data as found in children, in criminal, pauper, and defective classes, and in hospitals. Such experiments or measurements should be made as are of interest not only for sociologists, psycho-physicists, and anthropologists, but also to physiologists and pathologists.

AS TO UTILITY.

Much money has been given and great interest manifested for the discovery of new chemical elements or the search for unknown planets. We erect statues and found art galleries at great expense. These things may not all be *immediately* useful. Indeed, the highest art spurns even the idea of utility; and yet when it is proposed to study a child thoroughly to gain an insight into its nature, to find the causes of its defects, so that we may protect it and help it to become a good citizen, the utilitarian cry is heard. The time has come when it is important to study a child with as much exactness as we investigate the chemical elements of a stone or measure the mountains on the moon.

If facts about children, whether immediately useful or not, are not important, we desire to ask what is important in life?

SOME CONCLUSIONS AS TO CRIMINAL MAN.*

The following statements as to the criminal are not based upon experimental research so much as upon the experience of those who

*See article (by writer) entitled "A Laboratory for Sociological, Medical, and Jurisprudential Purposes," in *Amer. Law Review* for Nov.-Dec., 1901, St. Louis, Mo.

have studied criminals directly or who have had practical control of large numbers in prisons or reformatories:

1. The prison should be a reformatory and the reformatory a school. The principal object of both should be to teach good mental, moral, and physical habits. Both should be distinctly *educational*.

2. It is detrimental financially, as well as socially and morally, to release prisoners when there is probability of their returning to crime; for in this case the convict is much less expensive than the ex-convict.

3. The determinate sentence permits many prisoners to be released who are morally certain to return to crime. The indeterminate sentence is the best method of affording the prisoner an opportunity to reform without exposing society to unnecessary dangers.

4. The ground for the imprisonment of the criminal is, first of all, *because he is dangerous to society*. This principle avoids the uncertainty that may rest upon the decision as to the degree of freedom of will; for upon this last principle some of the most brutal crimes would receive a light punishment. If a tiger is in the street, the main question is not the degree of his freedom of will or guilt. Every man who is dangerous to property or life, whether insane, criminal, or feeble-minded, should be confined, but not necessarily punished.

5. The publication in the newspapers of criminal details and photographs is a positive evil to society, on account of the law of imitation; and, in addition, it makes the criminal proud of his record, and develops the morbid curiosity of the people; and it is especially the mentally and morally weak who are affected.

6. It is admitted by some of the most intelligent criminals, and by prison officers in general, that the criminal is a fool; for he is opposing himself to the best, the largest, and the strongest portion of society, and is almost sure to fail.

Insert 6pt

REASONS WHY FEDERAL, STATE, AND CITY GOVERNMENTS AND ALSO PRIVATE ENDOWMENT SHOULD ESTABLISH LABORATORIES FOR
THE STUDY OF THE ABNORMAL CLASSES,

being in part a Résumé of Hearings given by the writer, before the Finance Committee of New York State Senate and the Judiciary Committee of the United States House of Representatives.

BILL.*

To Establish a Laboratory for the Study of the Criminal, Pauper, and Defective Classes

Be it enacted by the—, That there shall be established in the — a laboratory for the study of the abnormal classes, and the work shall include not only laboratory investigations, but also the collection of sociological and pathological data, especially such as may be found in institutions for the criminal, pauper, and defective classes, and generally in hospitals and other institutions. Said laboratory and work shall be in charge of a director, who shall be appointed by the —, and shall receive a salary of three thousand dollars per annum. He shall make a report once a year, directed to the —, which, with the approval of that officer, shall be published. For the aid of the director there shall be one psychologist, at two thousand dollars; one translator, at one thousand two hundred dollars; one stenographer and typewriter, at one thousand dollars, and one mechanic, at nine hundred dollars. For the proper equipment of and carrying on the work of said laboratory and the rental, if necessary, of suitable rooms therefor, there is hereby appropriated, out of any money in the Treasury not otherwise appropriated, the sum of five thousand dollars, or so much thereof as may be required.

It is not expected that such an extensive field of work, as indicated in bill, be undertaken at the outset. It is therefore suggested that a beginning be made with the criminal classes. If necessary, in order to pass bill, it might be reduced, the minimum being a director at one thousand dollars and two hundred dollars for laboratory. Even with this very small total appropriation of twelve hundred dollars, a beginning can be made.

An idea pervading the bill is that Cities, States, and Nations should look after the *moral* health of the people with as much scientific foresight as they do the physical health of the people. Such work is fundamentally humanitarian. The task is large enough to require the aid of all forms of government and also of private endowment, and it is due time that such efforts be made; for the official statistics of the leading countries of the world show, that within the last thirty or more years, crime, suicide, insanity and other forms of abnormality have been increasing relatively faster than the population.*

*For consideration of all phases of bill see "Man and Abnormal Man," Senate Document No. 187, 58th Congress, 3d session.

*See Senate Document No. 12 (58th Congress, special session), entitled "Statistics of Crime, Suicide, and Insanity," etc.

PRACTICAL RESULTS.

In every new line of work it is impossible to know in advance the practical results, but it is an axiom of science and sociology that no evil can be *permanently* lessened unless its causes be studied first and that such study produces practical results. Science has demonstrated this fact again and again.

"If the student seeking the cause of cholera had been required to state in advance whether he could lessen or cure cholera or not, after he had found its cause, and had been refused aid because such an uncertain work was deemed impracticable, cholera might have been continuing its ravages up to the present time.

"Although no cure has been found, yet the knowledge gained from the study of the cause of this disease has enabled science to prevent it to such an extent that it is now feared no more. To insist on this practical-result requirement in the study of social disease called crime is as unreasonable as it would have been in the case of cholera, and more so, for the ravages of crime exceed many times those of any physical disease."[†]

The main purpose of this bill is to study the causes of crime, pauperism, alcoholism, defectiveness, degeneracy and other forms of abnormality, with a view to lessening or preventing them. It is assumed that every citizen is interested in the purpose of such a bill.

In addition to this general scope of the bill there are some other direct ends which eventually the bill is expected to accomplish:

1. To gain more trustworthy knowledge of social evils. Such knowledge would furnish a basis for modifying defective laws, adapting them to present conditions.

2. To find whether or not there are any physical or mental characteristics that distinguish criminal children from other children. Such knowledge would make it possible to protect children in advance and lessen the chances of contamination.

3. To find whether or not there are any physical and mental characteristics that distinguish habitual from occasional criminals. Such knowledge would enable the community to protect itself in advance from habitual criminals and assist prison officials in preventing them from contaminating other criminals.

4. Exhaustive study of single typical criminals, which represent a large number, will give definite knowledge as to just how men become criminals and to what extent their surroundings influence them

[†]From address (by writer) on Social Pathology, before the Harvard University Club of Washington, D. C.

as compared with their inward natures. This would make possible a rational application of remedies for these evils.

5. More exact knowledge of the abnormal classes will enable us to manage them better in institutions. Such studies will bring men of better education and training in control of the institutions, and increase interest in the professional study of these classes.

6. Proper and full statistics of the abnormal classes will alone justify this work. Merely skeleton statistics on this subject are sometimes gathered by governments.

7. As most of the inmates of reformatories and prisons are normal, any knowledge gained about them will be useful to the community at large. A scientific study of moral character can, for instance, be conducted best in such institutions.

8. To summarize and combine results already gathered by City, State and Federal institutions and governments, encouraging uniformity of method in collecting data and making such data useful generally.

9. To lessen the enormous expense to governments of the abnormal classes by study of the *causes* of the evils that involve such expense.

10. To appoint *moral* health officers (as well as medical) to study causes and provide measures for protecting City, State and Nation from crime, pauperism, alcoholism, degeneracy, defectiveness and other forms of abnormality.

Since the care, support, and direction of inmates of institutions for the abnormal and weakling classes are under City, State and Federal control, the scientific and sociologic study of these inmates naturally falls under the same control.

The great progress already made by governmental scientific investigation of physical disease suggests governmental application of similar methods in the study of moral and social disease, the necessity of preventing or lessening which is much more urgent.

One reason why so many professional organizations dealing *first hand* with some phase of this work support this measure is that they think it is time that governments begin a serious study of those social evils which are their greatest enemies. Many worthy efforts are being made to lessen social evils, but they are mostly *palliative*, and do not go to the root of the matter.

One feature of this work, of interest to all lovers of truth, is the application of the results and methods of anthropology, psychology, medicine, sociology, and other sciences to the abnormal and weakling classes, thus constituting a new synthetic study, which may bring out

truths that apply as well to *normal* man as to abnormal man; for in the case of penal institutions most of the inmates, as already stated, are normal, their crime being due to unfortunate surroundings and not to their inward natures. Even really abnormal persons, that is, those positively abnormal in at least a few respects, are nevertheless normal in most things, so that whatever be found true of them is to a large extent true of all persons. Though such results be incidental, they may be none the less important.

A RECOGNITION SERVICE FOR TEACHERS

REV. J. W. F. DAVIES.

Winnetka, Ill.

It is very often the case that a congregation does not know who the teachers are in its Sunday school. It is the church's business to get before its constituency its teaching staff and to dignify teaching in the church school. One church has set apart the first Sunday in October as teachers' Sunday. It is so printed in the calendar. On the front page will be a prayer for teachers. In this instance it is the one by Walter Rauschenbusch. The sermon is especially prepared and adapted for the day. After the sermon was the following responsive service, for which the congregation stood with the teachers who occupied the front of the church.

Minister—"Whosoever shall do and teach these commandments, he shall be called great in the kingdom of heaven."

Congregation—We set you apart to teach our children and bring them into the fulness of the kingdom of heaven.

Teachers—We accept these children in the spirit of Him who said, "Learn of me," knowing that we can teach a religion of love if we ourselves love enough.

Congregation—We need a religious education that will "perpetuate a solemn conviction of the seriousness of life and of the awful difference between right and wrong; that will bring the pupil to victory over self and sin, and to glad consecration to the kingdom of God on earth; that will make the soul know God as a refuge in trouble, and awaken in it the joy of the sons of the Highest."

Parents—Because we believe that all religion to be vital must express itself in activity, in the home and at work, on the street and in play, therefore, as parents, we pledge our co-operation with you in the further training of our children in such a religious life.

Teachers—Because we believe, not only that religion can be taught, “but also that the inmost heart of the religion of Jesus must express itself in teaching,” we reverently assume the duties of teachers of the youth of this church.

Minister—“Go ye therefore, and make disciples of all nations, teaching them to observe all things whatsoever I have commanded you.”

Congregation—“And lo, I am with you always, even unto the end of the world.”

This was followed by a prayer by the minister.

A list of all the teachers was printed indicating the class and subject for each teacher. This service is not obtrusive but rather brings the workers and the work of the educational department of the church before the congregation in an impressive manner.

BIBLE STUDY FOR SCHOOL TEACHERS

D. D. FORWARD.

Pastor Baptist Church, Greeley, Colorado.

Courses for Public School Teachers in Training.

In any consideration of the influence and value of the public school in developing religious character we early come to a realization of the central importance of the teacher. We are generally agreed that if we might have well-trained teachers of high religious personal character we would have our problem almost wholly solved, provided school boards would give such teachers reasonable freedom. The teacher determines the moral value of the work in the class-room. How important then to see to it that these teachers are trained with a view to their spiritual responsibilities. For the good of the school the point of attack must be in the normal colleges and training colleges.

A plan has been in successful operation for the religious instruction of students at a State Normal College. It is described below. That it works so well, with harmony, enthusiasm and academic diligence is due in no small degree to the wise leadership of the Rev. D. D. Forward, of Greeley, Colorado, state director of the Religious Education Association. Mention was made of the basis of this work in RELIGIOUS EDUCATION for April, 1911; a more complete description follows:

Two hundred and fifty young women students of the Teachers' College of Colorado are to-day enrolled in Bible study classes in nine

of the churches of the city. These classes are being conducted in the regular Sunday schools by teachers approved by the college and are working for regular credit toward graduation and a collegiate degree under the direction of a faculty committee.

This means that more students elect this course than choose any other elective course offered by the college—and do as hard work to earn the credit, too, as is done in any department of the school.

It means the beginning of one of the most significant expansions for general usefulness—the training of teachers for work in public Sunday schools—that the college has undertaken in years.

This has been well started without comment, without opposition, without publicity, by a small group of practical, far-seeing and earnest men and women in the churches and the college, who have been patient in working through the preliminaries without any public notice of their work until its success was assured.

The plans for the work, the course of study, etc., are made by a committee consisting of one of the ministers of the city, the president of the advisory board of the Young Women's Christian Association and the Bible study vice-president of the association. The course of study, books, names of teachers, plans, etc., which they decide upon are presented to the executive committee of the college, and if satisfactory in every way, the various churches are notified that students enrolled in these classes may receive credit for work done.

For the year 1911 and 1912 the course of study being pursued in all the churches is as follows:

General theme: Jesus. Basis for study, the four gospels. Suggested text book, "The Life of Christ," Isaac B. Burgess. Reference, standard dictionaries of the Bible. Required work for credits, twenty-five lessons on the Life of Christ and an examination on assigned portions of "The Canon of the New Testament," as treated in the Hastings dictionary (pp. 113-117), and in the eleventh edition of the Encyclopaedia Britannica (vol. 3, pp. 872-878, and in the Catholic Encyclopaedia (vol. 3, pp. 274-279).

REFERENCE WORKS

The Ideal of Jesus, William Newton Clarke.

The Life of Jesus Christ, J. J. Tissot. Original, suggestive, most striking in its child psychology of Jesus.

The Life and Times of Jesus, the Messiah, Edersheim.

The Life of Christ, Fouard. Descriptive, geographical, historical, commended highly.

The Life of Our Lord, Andrews, Chronology. For mature students. One of the best books of its day.

The Life of Christ, Hanna.

Stalker's Life of Christ is simple, fairly accurate and attractive. For devotional purposes, Stalker's "Imago Christi" is useful.

Jesus and the Gospels; Christianity Justified in the Mind of Christ, by James Denny.

The Life of Christ, Didon. Comprehensive. From the scientific angle.

The Ethics of Jesus, King.

The Ethics of Jesus, Stalker.

Both published in 1910. Vigorous and inspiring. Reverent and thorough scholarship.

The Gospel of Jesus, Knox.

A suggestive line of study for advanced students, not required:

"The Genesis of the New Testament."

Introduction—Can we find the Jesus germ of the Gospels?

Topics—The Synoptics, Q., The Sayings (Logia), The Teaching of the Way, The Nucleus, John.

Conclusion—Value of the Jesus content in the Gospels.

Book list furnished on request.

The faculty accepts this work for credit when it meets the following requirements:

1. Requirement for Credit.—The student expecting credit for Bible study in the churches must present to the non-resident committee of the State Teachers' College of Colorado a certificate signed by the teacher of the class and the superintendent of the Sunday school, stating that the student has attended twenty-five lessons (not less than thirty minutes to constitute one lesson period), during which time the uniform course of study, approved by the executive committee, has been pursued and completed. In addition to this the student shall present to the non-resident committee a concise study (6-12 pp.) of some topic connected with the class work of the year. This study shall be typewritten or neatly written in script on one side of paper approximately eight and one-half by eleven inches. The student's name and the title of the paper shall appear at the top of the first page, to which will be attached the certificate of attendance described above. The paper shall be presented without folding.

Direction—The papers presented are not to be synopses of books used in the classes or of collateral reading, but to be brief studies of topics suggested by the regular work, and should show some original

reflection upon the work studied. The teacher of the class should make up a list of half a dozen or more topics and have each student make a free choice from the whole list. The point to be emphasized is that these papers are not memory work, but are to show what the student has gained from his study during the term.

2. That the names of the teachers in charge of this work in the Sunday schools of the city shall be submitted to the executive committee before teachers begin the work.

3. All written work in connection with the course to be assigned to the non-resident committee of the faculty must be handed in not later than four weeks before the time that the credit is desired.

4. Names of students taking the course for credit shall be handed to the non-resident committee by the beginning of the fourth week of the school year.

5. This work shall be open to all resident students of the school without payment of further fee.

6. This work shall be open to anyone qualified to do the non-resident work of the college by the payment of the usual non-resident fee and meeting the same requirements as the resident students.

7. These classes shall be open and free to any capable student who wishes to pursue the course without reference to credit in the college.

8. Any church may, if the books selected by the committee do not meet with its approval, submit a substitute list to the faculty committee, and these may be used for credit if they are accepted by the committee.

The Protestant churches usually select Burgess' *Life of Christ* as the basic textbook for their study and use the notebook prepared to accompany it.

The large class in the Catholic church uses Fouard's *Life of Christ*, supplemented by the fine work of Tissot and others.

The following churches this year maintain classes in the college Bible study course: Methodist, Presbyterian, Christian, Episcopal, Catholic, United Presbyterian, Congregational, Baptist.

This total of 250 means that one-half of the students in the regular normal department of the college are taking the course in Bible study. If this work has grown to these proportions in one experimental year and in one school, what are its limits to be in five or ten years, after many schools all over the country have seen in the plan possibilities of meeting just such a need as our school faced? The state schools everywhere will doubtless seize upon this plan of meeting their vexing problems of opposition to Bible study in connection with the schools, and the private and denominational colleges will find in it the means of enriching and making intellectually effective their work in popular Biblical literature.

COMMUNITY STUDY FOR THE SUNDAY SCHOOL*

"At this time of halt, when the older pupils are marking time until the various graded series are ready to tell them what to do, the Missionary Education Movement has come forward with "Community Study by Groups." These studies are intended to constitute the senior and post-graduate work of the Sunday school, and can not but be regarded as a cap-sheaf for the insurgent victory. They mean that every Sunday school in the country may now become a social science center, and every pupil a first-hand investigator of modern social, industrial, economic, and political conditions.

"The idea of the community survey from a religious standpoint came from the Presbyterians. In their Department of Church and Country Life, under the Reverend Warren H. Wilson, a great work has been done in the investigation of the problems of organized labor, socialism, child labor, women in industry, class consciousness, social and economic problems, industrial education, housing, sanitation, unemployment, etc. But its work is done by trained investigators, and has been confined to typical localities.

"On the other hand, "Community Study by Groups" will apply to every locality, and every young man and woman in the school will be an investigator. Lack of space precludes more than a condensed presentation of these amazing studies."

Study I. The Locality and Population.

This subject is designed to cover the entire field dominated by the Sunday school—the people, their employments, the industries, housing, nationalities, centers of informal meeting, etc.

Study II. Economic Problems.

This enters into the industries, hours of labor, average wage, number of women and children employed and at what wage, effect of the industries on public morals, number of unemployed and causes, etc. Question 12 is particularly interesting: Is wealth increasing in your community? With increasing equality or inequality?

Study III. Poverty.

1. Among the people within one mile of your church, how many heads of families own their own homes? How many heads of families have an income of \$5,000 or more per year? How many between

*From the striking article "The Insurgent Sunday School" in *Everybody's Magazine* for October, 1911. One might not agree as to the wisdom of the suggested investigations for untrained students but the topics furnish an excellent outline for discussion by adult classes and, under proper direction, for helpful investigations.

\$5,000 and \$2,500? Between \$2,500 and \$1,000? How many less than fifteen dollars a week?

4. What is the chief cause of poverty in your community?

6. Is there overcrowding in the tenement or tenant districts in your field?

8. Is the poverty due to lack of ability or due to lack of opportunity? If the latter, what conditions need remedying?

9. Does poverty exist in such a degree as to make religious life impossible? Have the churches less members among the very poor than among the middle class?

13. Do you believe that the Church should undertake measures for increasing the prosperity of the community, or of any section of the population?

14. Is the modern Church doing her duty in teaching justice in the distribution of the wealth of the world?

15. What measure would you recommend for increasing the service of the Church to the poor?

Study IV. Class Distinctions.

A few questions will serve to show the fundamental character of the investigation:

5. How far are the social distinctions in your population due to mere numbers and the difficulty of knowing so many people intimately? How far are these distinctions due to economic and industrial causes?

10. Is your church made up of distinct social classes, or is it democratic in its make-up and ideals?

14. What changes should be made in the Church's methods of work in order to avoid "respect of persons?"

Study V. Labor Unions and Labor Problems.

The questions deal with the use of machinery in industry, effect of inventions upon trades, the formation of great corporations, the history of Unionism, its aim, purposes, and ideals, its effect upon wages, efficiency, service, hours of labor, etc.

Study VI. Recreation.

12. What is your church doing to promote recreation as a field of ethical training?

13. What proposals have you for the use of recreation in your community for the moral training of the young and of working people?

Study VII. The Saloon.

The inquiries go into the number of saloons in the field, their character and class of patrons, connection with gambling and immor-

ality, their use as centers of informal meeting, and include these point-blank questions:

4. Are the saloons more a cause of poverty or an effect of poverty?

12. What do you regard as the remedy for the evil of drunkenness? Is it to be checked by the private conscience through self-control, or by the conscience of the community acting through law?

Study VIII. The Day of Rest.

The amount of Sunday labor in the field, its necessity, the need of recreation after work, and the proper proportions of Sunday and week-day services.

Study IX. Young People.

What proportion goes to school, what proportion is graduated from grade and high schools, what are their recreations and places of meeting; and these questions:

7. Are the homes in your community adequate for the social life of the young people?

14. What measures should your church take under its own control for developing the social, moral, and spiritual life of the young people in your population?

Study X. Immigration.

An exhaustive consideration of the various nationalities, their influence upon American life, the influences that are Americanizing the immigrant, etc.

Study XI. Christian Leadership in Public Life.

This enters into the question of what men are doing the best work in the community, what class is producing the leaders, the elements of character that make for proper leadership, and the reform movements and reform leaders of the day.

Study XII. The Community Church.

This study deals with the mission of the Church, and the manner in which it is being fulfilled. It asks what organizations are competing with the Church, and what is the possibility of the Church's co-operation with social welfare movements, public officials, and educational bodies? These are the concluding questions:

11. What measures could be taken by your church to serve the community as a whole without proselyting?

12. What could be done by a united church in your community that is impossible so long as the churches are divided?

THE INSURGENT SUNDAY SCHOOL

Everyone interested in the Sunday school and its improvement ought, without fail, to read the article, "The Insurgent Sunday School" in *Everybody's Magazine* for October, 1911, written by George Creel and illustrated with photographs furnished by Rev. Milton S. Littlefield. It is the best popular summary of recent developments in the school and especially as to the adoption of an educational program, that has appeared to date. It pays recognition to the service of the R. E. A. in the following clear terms:

"Up to this time, the Sunday school had been paid as little attention by the experts in educational science as by the sociologist and political reformer. The Bible and all forms of distinctly Christian teaching had been eliminated from the curriculum of the American public schools, leaving the Sunday school as the sole Protestant institution for popular religious instruction, for the inculcation of morals, for the building of character, for the making of good citizens. President Harper, of the University of Chicago, was the first educator to grasp the size and seriousness of the Sunday school's task, and to rebel against the stupid, inefficient manner in which it was being undertaken. In 1903 he called a conference of college presidents, professors, pastors, and experts, and out of the gathering came the Religious Education Association.

"It is impossible to overestimate the service rendered to the Sunday school by this organization. Unhampered by sectarian lines or theological platform, it has joined in enthusiastic interest the country's greatest experts in pedagogy, psychology, sociology, and religion, and focused scientific illumination upon Sunday school methods and problems. To this association, more than to any other one force, is due the wider vision that sees in the Sunday school a possible solution of all those religious, social, economic, political, and industrial problems that aggravate the illness of the world."

In another place in the same article the following significant statement occurs:

"Speaking out of well-grounded hopefulness, it is safe to say that the Sunday school of the future will make Christianity and Good Citizenship interchangeable terms.

"It will be a school in fact as well as name, superintended and taught by highly trained specialists; not a temporary "detention house" where children are befuddled by well-meaning but often absolutely ignorant volunteers.

"Religion will be defined as the individual's attitude toward himself and his fellow man, not as the acceptance of some particular creed on a certain day. God will no longer be enthroned—grim and gray-bearded—in a far-away heaven, but will be expressed as Truth and Love and Service. Christ will be restored to His true naturalness and appeal, and His tremendous simplicities given their proper application to the affairs of this world.

The Bible will not be mechanically and arbitrarily forced into every lesson and recitation, nor will it be the sole text-book. All truth is to be regarded as part and parcel of religious instruction, no matter from what source it may be derived. Everything that is fundamental and essential to intelligent Christian faith and effective Christian service will be taught. The aim of the school will be the production of sound character; consequently men and things able to build character will be used without reference to their inclusion in the Bible.

"The activities of the prophets, the apostles, the disciples, and the historic figures of the Church will be studied; but so will be activities of Livingston, Florence Nightingale, "Chinese" Gordon, and Frances Willard. St. Paul, St. Mark, St. Augustine, and the great missionaries of all time will be followed in their inspired wanderings."

Historic Basis for Directors of Religious Education. "Rev. Vergil V. Phelps of Billings, Montana, has an interesting article in the Harvard Theological Review for July in which he shows that the early New England churches had four officers: a pastor, a teacher, a ruling elder and a deacon; the elder was trustee and the deacon treasurer. The pastor attended to pastoral work and gave practical applications to the teachings of the teacher whose special business it was to expound the scriptures. In modern times the churches have lost power by combining the offices of teacher and pastor. Some churches are now returning to the early New England and English Puritan policy by appointing directors of religious education, except that the teacher was formerly exempt from all administrative work."—*The Watchman*.

Associational Co-operation. With the National Educational Association, and more especially with the Religious Education Association, the International Association desires the closest reciprocal relationships, knowing the great benefit that has come to itself from the trained and scholarly leadership of the college and university." *From Declaration of Scope and Work of The International Sunday School Association adopted at San Francisco, June, 1911.*

"By the way, you are getting out one of the finest magazines of its kind published. I get more ideas out of RELIGIOUS EDUCATION than any other publication."—*From a Magazine Editor.*

MISSIONARY EDUCATION

The first International Missionary Education Conference was held at Lunteren, Holland, in September. An International Mission Study Council was organized of which Mr. J. W. Gunning, Delft, Holland, is Secretary.

The program covered the following subjects: The general objectives of missionary education; the history and problems of national mission study movements; the direct aims of mission study; the pedagogical conditions of mission study among adults and children; the preparation of text-books; the preparation of helps to leaders; the training of leaders; the opportunity of childhood; the principles and methods of graded missionary instruction; the purpose, organization and programs of summer schools; a diagnosis of missionary indifference; international relations; the spiritual side of mission study, and Missionary Education and the prayer life. In several periods devoted to sectional meetings, the leading printed papers which were discussed in general conference, were further considered in closer detail for purposes of adaptation.

The principles in use recognize primarily that missionary education is essential to religious education, that all ages and grades require continuous instruction, that methods and literature must be adapted according to scientific principles of general education to each age, grade and class of the church constituency. That the established denominational missionary societies are primarily responsible for the education of the Christians of their respective denominations, that federation of societies and denominations in common missionary educational endeavor is essential for economy, efficiency and the unity of the Church, and that all missionary effort, whether to secure funds or enlist missionaries, must be characterized by a deep spiritual purpose in order to come to full fruition.

A LIBRARY ON RELIGIOUS EDUCATION

The books listed below constitute the titles to be found in *The Traveling Library* of the Religious Education Association. They represent an attempt to select a library of not over 150 titles, including the best and most practical works in religious education from the modern point of view, including books on principles, methods and materials.

BIBLIOGRAPHIES.

- Bibliography on Moral Training in the Public Schools.* ("Relig. Educ.," Feb., 1911.)
Bibliography on Graded Sunday-School Texts. ("Relig. Educ.," Aug., 1909.)
Child-Welfare Bibliography. (Chicago Public Library.)
Bibliography of Education, current issue. (U. S. Bureau of Education.)
Bibliography of Child-Study, current issue. (U. S. Bureau of Education.)

PRINCIPLES OF RELIGIOUS EDUCATION.

- †*Christian Nurture*, Horace Bushnell. (Scribners, \$1.50.)
Religious Education; How to Improve It, C. L. Drawbridge. (Longmans.)
**Education in Religion and Morals*, George A. Coe. (Revell, \$1.35.)
**Principles of Religious Education*, Butler et al. (Longmans, \$3.00.)
Essays on Duty and Discipline, Isabel Marris. (London, 75c cloth.)
The Development of Religion, Irving King. (Macmillan, \$1.75.)
Talks on Psychology and Life's Ideals, William James. (Henry Holt & Co., \$1.25.)
Personal and Ideal Elements in Education, Henry C. King. (Macmillan.)
Moral Principles in Education, John Dewey. (Houghton Mifflin Co.)
Making of Character, John MacCunn. (Macmillan.)
Changing Conceptions of Education, Ellwood P. Cubberley. (Houghton Mifflin Co.)
Educational Values, W. C. Bagley. (Macmillan.)
The Principles of Religious Development, George Galloway. (Macmillan.)
Education as Growth, L. H. Jones. (Ginn & Co.)
Religious Freedom in American Education, Joseph H. Crooker. (Amer. Unit. Assn., \$1.00 net.)
Studies in Religious Nurture, A. B. Van Ormer. (Lutheran Pub. Society.)

*Titles marked with an asterisk may be considered as *essential* to any library on religious education.

†The titles marked with a dagger are not yet included in the library, though regarded as essential to its completeness; publishers have not yet furnished copies; perhaps there are persons who will be able to supply these deficiencies.

PSYCHOLOGY AND CHILD STUDY.

- **The Psychology of Religion*, E. D. Starbuck. (Scribners, \$1.50.)
- The Psychology of Religious Belief*, J. B. Pratt. (Macmillan, \$1.50.)
- †*The Psychology of Religious Experience*, Edward S. Ames. (Houghton Mifflin Co., \$2.50 net.)
- **The Child and His Religion*, George E. Dawson. (U. of C. Press, 75c net.)
- A Study of Child Nature*, Elizabeth Harrison. (Chicago Kindergarten College, \$1.00.)
- †*Adolescence*, G. S. Hall. 2 vols. (Appletons.)
- Psychology of Childhood*, Frederick Tracy. (D. C. Heath & Co.)
- †*Training of Parents*, Ernest H. Abbott. (Houghton Mifflin Co.)
- The Unfolding of Personality*, H. Thiselton Mark. (U. of C. Press, \$1.00.)
- Parenthood and Race Culture*, Caleb W. Saleeby. (Moffat, Yard & Co., \$2.50.)
- The Century of the Child*, Ellen Key. (Putnam's.)
- Child Problems*, George B. Mangold. (Macmillan, \$1.25 net.)
- The Training of Infants*, H. K. Moore. (Longmans.)
- The Dawn of Character*, Edith E. R. Mumford. (Longmans, \$1.20.)
- **Rational Living*, Henry C. King. (Macmillan, \$1.25.)
- Girl and Woman*, Caroline W. Latimer. (Appletons, \$1.50.)
- Up Through Childhood*, George A. Hubbell. (Putnam's.)
- **The Essentials of Character*, E. O. Sisson. (Macmillan, \$1.00.)
- Moral Education*, E. H. Griggs. (Huebsch, \$1.60.)
- Education of the Will*, James Payot. (Funk & Wagnalls Co.)

BIBLE STUDY.

- The New Appreciation of the Bible*, W. C. Selleck. (U. of C. Press, \$1.50 net.)
- Jesus Christ and the Christian Character*, F. G. Peabody. (Geo. H. Doran Co., 50c.)
- Hebrew Life and Thought*, Louise S. Houghton. (U. of C. Press.)
- The Origin and Permanent Value of the Old Testament*, Charles F. Kent. (Scribners.)
- Principles and Ideals for the Sunday School*, Burton and Mathews. (U. of C. Press, \$1.00.)
- The Great Teachers of Judaism and Christianity*, C. F. Kent. (Pilgrim Press.)
- The Prophets as Statesmen and Preachers*, H. T. Fowler. (Pilgrim Press.)

THE CHURCH.

- The Efficient Layman*, Henry F. Cope. (Amer. Baptist Pub. Soc., \$1.00.)
- **The Educational Ideal in the Ministry*, W. H. P. Faunce. (Macmillan, \$1.25 net.)
- The Church of Today*, J. H. Crooker. (Amer. Unit. Assn., 75c net.)
- Training the Church of the Future*, F. E. Clark. (Funk & Wagnalls, 75c.)

THE SUNDAY SCHOOL.

- The Modern Sunday School in Principle and Practice*, Henry F. Cope. (Revell, \$1.00.)
- The Graded Sunday School in Principle and Practice*, H. H. Meyer. (Eaton & Mains, 75c.)
- The Making of a Teacher*, M. G. Brumbaugh. (S. S. Times Co.)
- The Evolution of the Sunday School*, Henry F. Cope. (Pilgrim Press, 75c.)
- Hand-Work in the Sunday School*, M. S. Littlefield. (S. S. Times Co., \$1.00.)
- The Pupil and the Teacher*, L. A. Weigle. (Geo. H. Doran Co., 50c.)
- Organizing and Building Up the Sunday School*, J. L. Hurlbut. (Eaton & Mains, 65c net.)
- Adult Bible Classes*, Irving F. Wood and Newton M. Hall. (Pilgrim Press.)
- The Sunday School from the Pupil's View Point*, F. G. Bonser.
- The Training of the Twig*, C. L. Drawbridge. (Longmans, \$1.00.)

SUNDAY SCHOOL CURRICULA.

- Missions in the Sunday School*, Martha B. Hixson. (Young People's Missionary Movement.)
- The Teaching of Bible Classes*, Edwin F. See. (Y. M. C. A. Press, 50c.)

SUNDAY SCHOOL TEXTS.

- An Outline of a Bible-School Curriculum*, George W. Pease. (U. of C. Press, \$1.50 net.)
- The Life of Jesus*, Herbert W. Gates. (Univ. of Chicago Press, 75c.)
- Gospel in the Church*. Illustrating "Young Churchman" Graded Series. (Young Churchman Co.)
- Epistles of New Testament*, illustrating S. S. Commission of New York. (Young Churchman Co.)
- Stories from Old Testament; World Stories and Bible as Literature*. Illustrating Unitarian Series. (Amer. Unit. S. S. Soc.)
- Heroes of the Faith and Christian Life and Conduct*, illustrating Bible Study Union Series. (Chas. Scribners.)
- Religious Education Through Graded Instruction*, illustrating Constructive Series. (Univ. of Chicago Press, free.)
- Boys and Girls in Hebrew Homes*, J. L. Keedy. Illustrating "Keedy" Series. (Graded S. S. Pub. Co.)
- Lesson Material for Graded Sunday Schools*, Forrest P. Rundell, Editor.
- Kindergarten Lessons for Church Sunday Schools*. (Young Churchman Co., 75c net.)
- The Books of the Bible*, Hazard and Fowler. Illustrating Senior Texts. (Pilgrim Press.)

THE HOME.

- The Culture of Justice*, Patterson Du Bois. (Dodd, Mead & Co.)
 **The Progress of Moral and Religious Education in the American Home*, C. W. Votaw. (Religious Education Association.)
Some Relations of Religious Education and Secular Education, Elmer E. Brown. (Religious Education Association.)
Making the Best of Our Children, Mary Wood-Allen. 2 vols. (McClurg, \$1.00 each.)
Fingerposts to Children's Reading, W. T. Field. (A. C. McClurg & Co.)
The Training of Children in Religion, George Hodges. (Appletons, \$1.50.)

PUBLIC SCHOOLS.

- Moral Training in the Public Schools*, C. E. Rugh, et al. (Ginn & Co.)
Notes of Lessons on Moral Subjects, F. W. Hackwood. (T. Nelson & Sons.)
Everyday Ethics, E. L. Cabot. (Henry Holt & Co.)
 **Moral Instruction and Training in Schools*, M. E. Sadler. 2 vols. (Longmans, \$1.50 each.)
Systematic Moral Instruction, John K. Clark. (A. S. Barnes Co.)
Wider Use of the School Plant, C. A. Perry. (Charities Pub. Committee, \$1.25.)
The Story of the Chosen People, H. A. Guerber. (American Book Co.)
Old Stories of the East, James Baldwin. (American Book Co., 45c.)
An American Book of Golden Deeds, James Baldwin. (American Book Co.)
Control of Body and Mind, F. G. Jewett. (Ginn & Co.)
Laggards in Our Schools, L. P. Ayres. (Charities Publication Committee, \$1.50.)
The Spirit of Youth and the City Streets, Jane Addams. (Macmillan, \$1.25.)
 †*Social Development and Education*, M. V. O'Shea. (Houghton Mifflin Co.)
 †*Social Education*, C. A. Scott. (Ginn & Co.)
Social Solutions, Thomas C. Hall. (Eaton & Mains.)
Social Settlement Movement, William I. Cole. (Bulletin Harvard
Trend in Higher Education, William R. Harper. (Univ. of Chicago Univ.)

COLLEGE AND UNIVERSITY.

- Press.)
Individual Training in Colleges, C. S. Birdseye. (Macmillan.)

BOYS.

- The Boy Problem*, W. B. Forbush. (Pilgrim Press.)
How to Deal With Lads, P. Green. (Longmans.)
Your Boy, George A. Dickinson. (George H. Doran Co.)

Boy Training. Edited by John L. Alexander. (Association Press.)
B. V. P. (American Medical Association.)

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- ANDREWS, FANNIE FERN, The American School Peace League. Child 1:969-70. (Aug., 1911.)
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- ST. HELIER, M., Training of English Children. il. Cent. 82:175-81. (June, 1911.)
- HORN, P. W., Variable Factors in Moral Responsibility. Nat. Educ. Assn. 1910:169-74.
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- JOHNSON, F. W., Moral-Education Conference. School R. 19:347-9. (May, 1911.)
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- LULL, H. G., Moral Instruction Through Social Intelligence. Am. J. Soc. 17:47-60. (July, 1911.)
- MANGOLD, GEORGE B., Child Welfare and Street Trades in the United States of America. Child 1:956-61. (Aug., 1911.)
- MAYER, MARY JOSEPHINE, Our Public Schools as Social Centers. Review of Reviews 43:201-8. (Aug., 1911.)
- McCOY, J. J., Child Nurture and Education in Catholic Schools. Child conference for research. 1910:72-83.
- MILLER, WILLIAM T., What Is Wrong With Our Boys? Atlan. (June, 1911.)
- MILLNER, A., The Problem of Jewish Education. Pedagog. Sem. 18:214-18. (July, 1911.)
- MUZZEY, DAVID SAVILLE, State, Church, and School in France, IV. Moral education as an ideal of the French republic. School R. 19:383-97. (June, 1911.)
- PORTER, MARY W., The Boys' Club in Our Town. Out. 98:591-93. (15 July, 1911.)
- RITSON, JOHN H., The Bible and the Child. Child 1:773-78. (June, 1911.)
- SHOW, A. B., Historical Significance of the Religious Problem in the German Schools. Educa. 31:423-36. (March, 1911.)

- SHOW, A. B., Movement for Reform in the Teaching of Religion in the Public Schools of Saxony. Bibliog. U. S. Bur. Educ. Bul. 1910, 1:1-45.
- SISSON, E. O., Can Virtue Be Taught? Educ. R. 41:261-79. (March, 1911.)
- TAYLOR, C. K., Moral Training of Private-School Boys. Educa. 31:541-7. (April, 1911.)
- WILSON, J. M., Remediable Defects in Our Conception of Elementary Education: Education in Tsenon, Bohemia. Contemp. 100:49-59. (July, 1911.)

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I. PRINCIPLES AND PHILOSOPHY.

- *HALL, G. STANLEY, Educational Problems—New York and London, D. Appleton and Company, 1911. 2 v. \$7.50.
- DEWEY, JOHN, Ethical Principles Underlying Education—Chicago, The University of Chicago Press.
- *FREY, ADOLF, Eine untersuchung über die bedeutung der empirischen religionspsychologie für die glaubenslehre. Leiden, E. J. Brill, 1911.
- BOODIN, JOHN E., Truth and Reality—The Macmillan Co., \$1.75 net. An introduction to the theory of knowledge concluding chapter on the reality of religious ideals.
- BOLTON, FREDERICK E., Principles of Education—Charles Scribner's Sons, \$3.00 net. Very readable; modern, special attention to moral training. Good not only for teachers but for laymen of intelligent interest in education.
- HYDE, WILLIAM D., The Five Great Philosophies of Life—The Macmillan Co., \$1.50 net.
- *DUBALLET, B., La famille, l'église, l'état dans l'éducation—Verneuil-sur-Avre, Typ. et lithographie. A. Aybert, 1910.
- BAILEY, HENRY TURNER, When Little Souls Awake—Boston, New York, The Pilgrim Press, 1911.
- HODGES, GEO., Everyman's Religion—The Macmillan Co., \$1.50 net.
- AYRE, G. B., Suggestions for a Syllabus in Religious Teaching; with an introduction by M. E. Sadler, LL.D. London, New York, Longmans, Green and Co., 1911. "A suggested teachers' reference library": p. 27, at end.
- *Formation religieuse et morale de la jeune fille; par l'auteur de Pratique progressive de la confession et de la direction—Paris, Librairie Saint-Paul. 1906-11.
- MACDONALD, LOREN B., Life in the Making—Sherman, French & Co., \$1.20 net.

*Title from Library of Congress; no copy in R. E. A. Library.

- BENEDICT, IVAN H. *The Great Problem*—Sherman, French & Co., \$1.00 net. The great problem is that of making life under modern conditions of living.
- MALLET, FRANK J., *Helping Boys*—American Church Publishing Co., 50c. Contains many practical suggestions.
- ALEXANDER, JOHN L., Editor, *Boy Training*—Association Press. Conference papers on work with boys; describes methods and organizations.
- WAYNE, KENNETH H., *Building Your Girl*—A. C. McClurg & Co., 50c net. Valuable for Parents particularly.
- GROSZMANN, MAXIMILIAN P. E., *The Career of the Child*—Richard G. Badger, \$2.50 net. A study of the child and the school curriculum.
- BOUTROUX, EMILE, *Science and Religion in Contemporary Philosophy*—The Macmillan Company, \$2.00 net. An important presentation for every student of religion, including a section on psychology and a survey of the work of William James.
- MARTIN, ALFRED W. *Great Religious Teachers of the East*—The Macmillan Co., \$1.25 net.
- ROOSEVELT, THEODORE, *Applied Ethics*—William Belden Noble Lecture, 1910, Harvard University.
- HUIZINGA, A. v. C. P., *The Authority of Might and Right*—Sherman, French & Co., 50c net.

II. CHURCH AND EDUCATION.

- Rural Life Conference*—Held at the University of Virginia Summer School, July 13 to 15, 1910. The University of Virginia Press (Free). Papers and addresses, including several on the church and school.
- The Men and Religion Forward Movement*—The Program of Work. Association Press, 124 East 28th Street, New York.
- CROOKER, JOSEPH HENRY, *The Church of Tomorrow*—The Pilgrim Press, \$1.00 net.
- FISHER, D. W., *The Unification of the Churches*—F. H. Revell Co., 50c net.
- NOEL, CONRAD, *Socialism in Church History*—The Young Churchman Co., \$1.75 net.
- *DURSCH, JOHANN GEORG MARTIN, *Pädagogik; oder, Wissenschaft der christlichen erziehung auf dem standpunkte des katholischen glaubens, dargestellt*—Tübingen, H. Lauppsche buchhandlung, 1851.
- DANA, WILLIAM B., *A Day for Rest and Worship*—Fleming H. Revell Co.
- LANIER, J. J., *The Church Universal*—The Macmillan Company, \$1.25 net.

III. PUBLIC SCHOOLS AND MORAL EDUCATION.

- STRAYER, GEORGE D., Retardation and Elimination, A Study of—Age and grade census of schools and colleges. Bulletin of the Bureau of Education.
- RUEDIGER, WILLIAM C., Agencies for the Improvement of Teachers in Service—Bulletin of the Bureau of Education.
- BLOOMFIELD, MEYER, The Vocational Guidance of Youth—Houghton Mifflin Co., 35c.
- KERSCHENSTEINER, DR. GEORG, Three Lectures on Vocational Training—The Commercial Club of Chicago. A most important contribution; invaluable, strong on moral and personal product of education.
- HAZELWOOD, FRANCIS T., The Discontented Clam—Sherman, French & Co., \$1.10 net.
- DRESSLAR, FLETCHER B., American Schoolhouses—Bulletin of the Bureau of Education, Whole Number 444.
- Report of the Commission Appointed to Study the System of Education in the Public Schools of Baltimore—Bulletin of the Bureau of Education, Whole Number 450.
- COLER, BIRD S., The Residuary Sect—Socialism in the Schools, Pamphlet No. 2. The Eastern Press, 10c.
- VARNUM, HENRY, Character—A Moral Text-Book. \$1.50.
- *Gt. Brit. *Education Dept.* Education (religious teaching in board schools). Return to an order of the House of lords, dates 29th May, 1894, for return of the regulations with regard to religious instruction of the school boards for England and Wales. Education department, 4 February, 1895—London, Printed for H. M. Stationery off., by Eyre and Spottiswoode.
- *GRUBE, AUGUST WILHELM, Von der sittlichen bildung der jugend im ersten jahrzehend des lebens. Padagogische skizzen für eltern, lehrer und erzieher—Leipzig, F. Brandstetter, 1855.
- *MARGERISON, THOMAS ERNEST, Ethics and Education—3d ed. London, Ralph, Holland & Co., 1899.
- *LAUNEY, Mme. H., Lecons de morale, par Mme. H. Launey—et J. Launey—8 gravures hors texte. Paris, Librairie Larousse, 1911. fr. \$1.80.
- HOXIE, JANE L., A Book of Programs—E. Steiger & Co.
- *HOBLEY, EDGAR F., The Adult School Movement, What it is and What it May Become, by Edgar F. Hobley and Thomas W. Mercer, London, Headley Brothers.
- *BOZZI, ENRICO., Educare, poi addestrare; discorsi morali per i giovani operai e per i soldati. 4 ed. Torino-Roma, G. B. Paravia e comp. 1908.

IV. THE SUNDAY SCHOOL.

- WOOD, IRVING F., Adult Class Study—The Pilgrim Press, 75c net.
- COPE, HENRY F., The Evolution of the Sunday School—The Pilgrim Press, 75c net.

HARKER, RAY CLARKSON, *The Work of the Sunday School*—Fleming H. Revell Co., \$1.00 net.

WEIGLE, L. A., *The Pupil and the Teacher*—George H. Doran Co., 50c net. A really excellent text-book on psychology and pedagogy for Sunday school teachers. One of the best teacher-training texts to date.

SHEPHERD, ROBERT PERRY, *Religious Pedagogy in the Modern Sunday School*—Christian Board of Publication, St. Louis, Mo.

COREY, STEPHEN J., *Missions in the Modern Sunday School*—Christian Board of Publication, St. Louis, Mo.

COLEMAN, CHRISTOPHER B., *Church History in the Modern Sunday School*—Christian Board of Publication, St. Louis, Mo.

SHEPHERD, ROBERT PERRY, *The Teacher-Training Handbook*—Christian Board of Publication, St. Louis, Mo.

V. SOCIAL STUDIES AND HYGIENE OF SEX.

HAYNES, JAMES C., Mayor, *Report of the Minneapolis Vice Commission, 1911.*

The Social Evil in Chicago—A study of existing conditions with recommendations by The Vice Commission of Chicago.

The Boy's Venereal Peril. (B. V. P.) Public Instruction, Pamphlet 1. American Medical Association.

Transactions of the American Society of Sanitary and Moral Prophylaxis. Vol. III, 1910. 29 West Forty-second Street, New York City.

Social Diseases—April, 1911; Vol. II, No. 2. Society of Sanitary and Moral Prophylaxis.

Health and the Hygiene of Sex—For College Students. American Society of Sanitary and Moral Prophylaxis. 10c.

FORD, JAMES, *The Housing Problem*—Published by Harvard University, Cambridge, Mass.

VI. PLAY.

A Normal Course in Play for Professional Directors—Playground Association of America. 20c.

A Course in Play for Grade Teachers—Playground Association of America. 15c.

An Institute Course in Play—Playground Association of America. 15c.

Proceedings of the Third Annual Playground Congress, Pittsburg, Pa., May 11-14, 1909. Vol. III. Playground Association of America.

Proceedings of the Second Annual Playground Congress, New York City, September 8-12, 1908. Vol. II. Playground Association of America.

Playgrounds—Proceedings I, 1907.

VII. TEXT-BOOKS.

- NOURSE, EDWARD E., The Epistles of Paul—National Board of the Y. W. C. A.
- SLACK, ELVIRA J., Jesus the Man of Galilee—National Board of the Y. W. C. A.
- CHAMBERLIN, GEORGIA L., The Hebrew Prophets—Part III. The University of Chicago Press.
- BARTON, GEORGE A., The Book of Job—The Macmillan Company, 90c net.
- Rules for Right Living and Right Conduct—From the teachings of Jesus the Christ. Sherman, French & Co., 50c net.

VIII. THE BIBLE.

- RAYMONT, T. The use of the Bible in the Education of the Young—Longmans, \$1.25. Faces work of teaching Bible in elementary and secondary schools, regarding Bible from modern viewpoint. Helpful on methods.
- COOPER, C. S., The Bible and Modern Life—Funk & Wagnalls, \$1.00 net. Chapters on the Bible and biblical study.
- COOPER, C. S., College Men and the Bible—Association Press, \$1.00. Describes study of Bible among college students.

NINTH GENERAL CONVENTION

ST. LOUIS, MO., MARCH 11-14, 1912.

Measured by present indications the ninth general convention will set a new mark both in interest and value, just as recent conventions have each marked an improvement over the one preceding. The general theme at St. Louis is "*The Training of Religious Leaders.*" The theme has special reference to the need of preparing a body of men and women thoroughly trained for leadership in the life of today and guided by religious ideals. It looks to the matters of training spiritual leaders through the universities and colleges, to the community leadership of the church, to the inspiration of social leaders through Sunday schools and agencies of higher education. It has in mind the fact that all progress is a matter of leadership and that our leaders must be led from on high.

The local preparations for the convention are well in hand, strong and efficient committees have been appointed in St. Louis, many places of meeting have been selected, and visitors to the convention can be assured of everything running with despatch and comfort.

PROGRAM OF GENERAL SESSIONS.

The following is the general program for the convention with the addresses at the evening general sessions:

Theme—"The Training of Religious Leaders."

Monday—

Council and Departments.

Tuesday Morning and Afternoon—

Departments and preliminary meetings.

Tuesday Night—

Opening general session—President's annual address.

Address—"Our Indebtedness to Religious Leaders."

Address—"Religious Leadership as Affected by Present-Day Conditions."

Wednesday Morning—

Annual meeting.

Wednesday Afternoon—

Departments.

Wednesday Night—

General Session.

Theme—"The Fields of Leadership."

Addresses—"The Church as a Field for Leadership," "The College as a Field for Leadership," "The World of Toil as a Field for Leadership."

Thursday Morning and Afternoon—

Departments.

Thursday Night—

General Session.

Theme—"The Goal of Religious Leadership."

Addresses—"The Training Demanded by the Goal of the Age," "Federation for Religious Leadership," "The Goal, National and International."

DEPARTMENTS.

It is very early yet to make definite announcements as to department meetings, but some of the programs are sufficiently prepared to give an idea of the value of these meetings.

The Council will hold most of its meetings on Monday, March 11th. As is the custom, the meetings of this department are open to council members and invited guests, and the programs are mailed privately.

Universities and Colleges will hold several sessions, in all likelihood following up the work which was begun at the Providence meeting.

Theological Seminaries will hold two sessions, discussing in the first, "Practical Plans for the Laboratory Method in Theological Preparation," and "The Laboratory Method in the Department of Religious Education in the Seminary." The second session will be a joint session with the Department of Churches and Pastors, in which pastors of experience will present to the seminary men their answers to the question, "What Does the Pastorate Demand from the Seminary?" The special purpose of this session is to discuss the curriculum of the seminary in view of the practical work of the church in this day.

The *Department of Churches and Pastors* will hold either three or four sessions, one of which will be jointly with the Department of Theological Seminaries. Amongst the subjects of discussion will be securing better relations with other existing agencies, such as the Y. M. C. A. and public school, especially at the point of religious education, the work of the church from the laymen's viewpoint and the religious education of youth.

Sunday Schools and Teacher Training. Besides the program carefully worked out for this department, in the work of the special commission on teacher-training some important reports will be presented and carefully considered.

OUTLINE OF TENTATIVE PROGRAM FOR THE SUNDAY SCHOOL DEPARTMENT.

Session 1. Theme: Leadership in the Sunday School.

Papers: Moral Leadership of Teachers and Officers; Moral Leadership of the Organization.

Informal reports of present conditions in schools to be presented by delegates, leading to *Open Conference* on "Raising the Standards of Sunday Schools as Agencies of Leadership in the Life of Youth."

Session 2. Theme: Teacher Training Commission.

Session 3. Theme: Tested Organized Movements for Men and Boys; Their Value and Relation to the Sunday School.

Papers: Reporting history, scope and success of Organized Movements; Criticising Methods, etc., of Movements; Group Conferences Under Leadership—(a) Scouts' Work, (b) Boys' Clubs, (c) Girls' Clubs; Re-assembling of Department to Hear Ten Minute Reports on Group Discussion; Co-ordination of These Organizations With Church and Y. M. C. A.

Session 4. Theme: The Graded Sunday School.

Papers: 1. Development of the Graded Sunday School Idea; The Principle and Its Application; 2. A Survey of Graded Sunday Schools Today; 3. Next Steps Forward in the Graded Sunday School.

Public Schools. Two sessions of the Department of Public Schools will discuss under "Moral Aspects of Vocational Training," the following topics: "Preparing Citizens to Take the Vocations in Terms of Moral Duty" and "Preparing Citizens on the Particular Moral Problems Involved in the Several Vocations; under "School and Community" the possibilities of moral training and religious culture through playgrounds, parent clubs, and the use of the school plant.

The *Department of Social Service* will hold at least one session at which it is expected to discuss two important matters, the education of public mind on the meaning of social service, and a program of social service for the church through Sunday schools, young people's societies, and brotherhoods.

The newly organized *Department of Teachers of Bible in Colleges* will doubtless hold a session. President Frank K. Sanders is president of this department and will be interested to hear from all teachers of the Bible in colleges as to their opinion of the need of such a department and of the work it might do.

The *Department of Christian Associations* will hold only one session for its own business, but its work and interest are to be specifically considered in other departments, the plan being to show the relation of the work of the Association to that of the institution represented in other departments.

The *Department of the Home* has, as yet, prepared no program, but it is hoped that amongst other important matters which will be up for consideration will be that of the better use of the Sunday and particularly of the Sunday afternoon in the home.

The *Department of Religious Art and Music* will probably hold three sessions, at the first of which religious education through paintings and decorations will be considered; at the second the general topics will be "The Musical and Liturgic Training for Ministers" and "The Training of Musical Leaders"; at the third session the topics discussed will be "The Choir and the Religious Education of Youth" and "The Hymnal and the Moral Responsibility of the Church to Child Life." At this session it is hoped to have the topics illustrated by the work of children's choirs.

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